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ABSTRACT

In the year 2000, Brazil celebrated the 500th anniversary of its discovery by the Portuguese navigator, Pedro Alvares Cabral, and subsequent settlement by the Portuguese and African, Western, and Asian immigrants. The seminar commemorating these events was designed for U.S. secondary and post-secondary teachers and curriculum specialists of the social sciences and the humanities who seek to understand, teach, do research, and update their knowledge of Brazil. The participants have created curriculum units for this report. The seminar devoted special attention to contemporary issues, comparing the development of Brazil since early European colonization with the challenges of the globalized world of the next millennium. This report begins with the itinerary and a list of the participants. Curriculum projects in the report are: "The Scope of Privatization in Brazil" (Edward H. Allen); "The Changing Status of Women in Brazil: 1950-2000" (Rose-Marie Avin); "The Educational System and the Street Children of Brazil" (Timothy J. Bergen, Jr.); "Brazil 500 Years: Crossing Boundaries from Cabral to the Third Millennium" (Kathy Curnow); "Summer 2000 Fulbright-Hays Project. Brazil 500 Years: Crossing Boundaries from Cabral to the Third Millennium" (Dina De Luca); "Development in Brazil since the Portuguese Discovery in 1500: Macro and Micro Perspectives with Accompanying Slides from the Summer of 2000" (Richard Dodder); "Latin America: Brazil" (Jennifer A. Hall); "Brazil: A Project Submitted to the Commissao Fulbright, Brasil" (Carol A. Julian); "Brazil and Africa: The South Atlantic 1500-1900" (Modupe G. Labode); "Brazil Economic Project" (Roberta Margo); "Contrasting Neo-Liberalism and Liberation Theology Using Brazil as a Reference" (Charles Powers); "Brazil: A Case Study for Global Issues" (Joan Powers); "Introduction to Capoeira: Dance of Liberation, Sport of Community" (E. Gaynell Sherrod); "Brazil 500 Years: Crossing Boundaries from Cabral to the Third Millennium" (Mary E. Snethen); "The Scope of Privatization in Brazil" (Igor M. Tomic); and "Cultural Diffusion in Brazil: Sports and Other Pastimes" (Photographs) (Dwan Margaret Toohey-Costa). (BT)

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ED 459 116

FULBRIGHT-Hays Seminars Abroad Program

Brazil [illegible] Years

Crossing Boundaries From Cabral To The Third Millennium

July 7 - August [illegible], 2000

[illegible]

SO 033 295

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FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

BRAZIL 500 YEARS

CROSSING BOUNDARIES FROM CABRAL TO THE THIRD MILLENNIUM

JULY 7 – AUGUST 12, 2000

This seminar was administered for the U.S. Department of Education
by the Commission for Education Exchange
Between the United States of America and Brazil
(Fulbright Commission)

Comissão Fulbright
Edifício Casa Thomas Jefferson
SHIS QI-09, conj. 17, Lote L – Lago Sul
71625-170 – Brasília, DF

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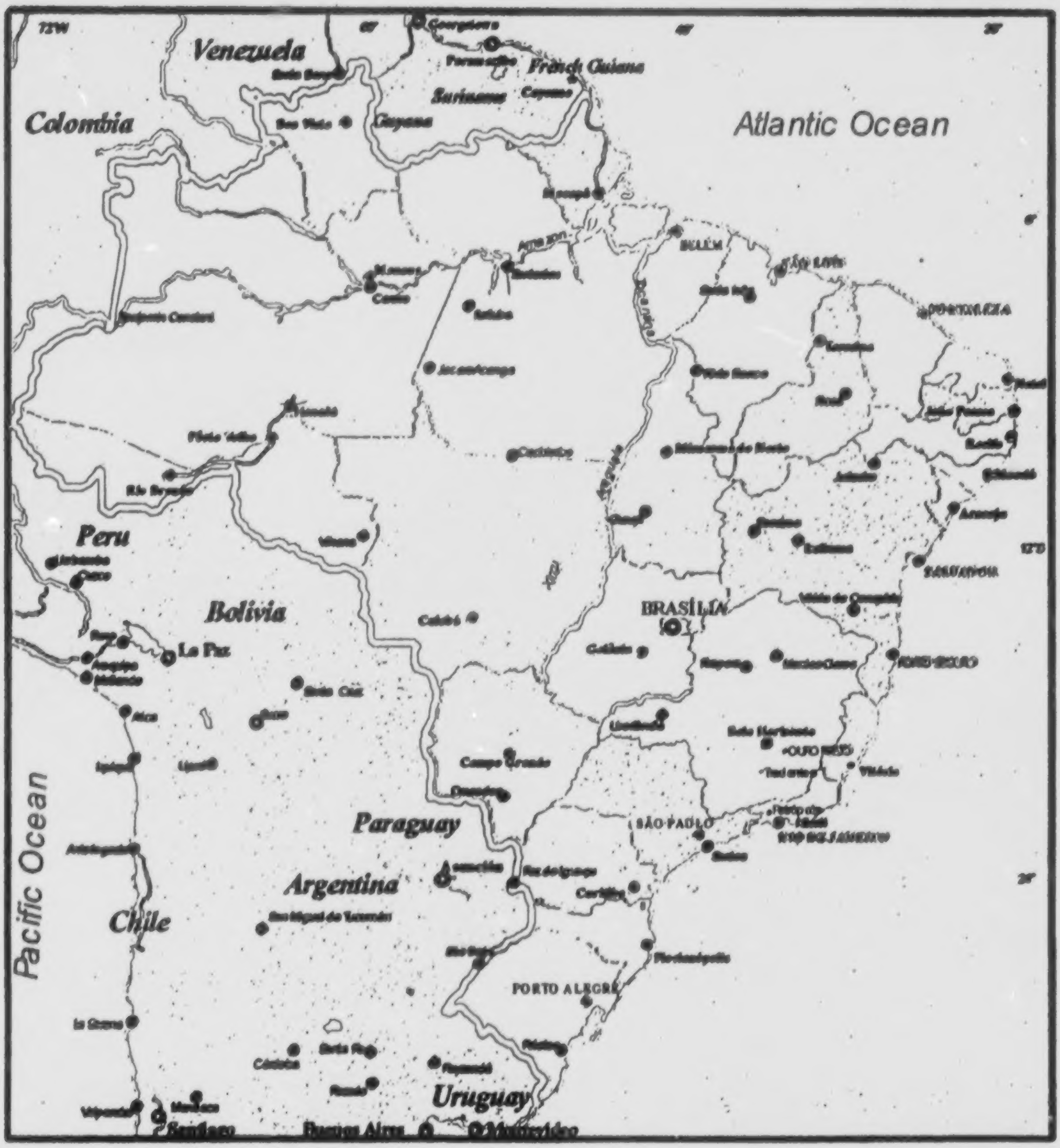
E-mail: fulbright@bmet.com.br
Homepage: http//www.info.lncc.br/Fulbright

Brazil 500 - Crossing Bounderies
From Cabral to the Third Millennium
U.S. Department of Education Summer Seminar

Brasília - July 9-13
Belém - July 13-16
São Luís - July 16-18
Fortaleza - July 19-21
Salvador - July 21-25
Porto Seguro - July 25-27
São Paulo - July 27-31
Porto Alegre - August 1-3
Ouro Preto - August 3-6
Tiradentes - August 6-7
Petrópolis - August 7-8
Rio de Janeiro - August 8-12

Brazil



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PROGRAM DESCRIPTION

In the year 2000, Brazil celebrates the 500th Anniversary of its discovery by the Portuguese navigator Pedro Álvares Cabral, and subsequent settlement by the Portuguese, African and Western and Asian immigrants. Five hundred years of history have made Brazilians identify their heritage, traditions and culture and recognize the need to preserve them. The strong African influence, the legacy of slaves especially in the Northeastern region; reflecting waves of immigration, with many Brazilians of German and Italian background in the southern half of Brazil, especially in Santa Catarina and Rio Grande do Sul; the large Japanese colony concentrated in the agricultural belt of São Paulo; and the native Indians all over the country, all this widespread intermixture among Europeans, Africans, Asians, and native Indians has resulted in a multicultural nation with interesting people with complete religious freedom for all faiths, distinct traditions, customs and population in each region of Brazil.

Named for a popular indigenous tree, Brazil, with a land area of 3.2 million square miles, is the fifth largest country in the world. Brazil is a country of rapid growth but development is uneven. Contrasts in wealth of upper and lower classes, due to an extremely unfair income distribution, are markedly evident. However, a growing urban middle class is increasing significantly its role in national life. The Seminar ***Brazil 500 Years: Crossing Boundaries from Cabral to the Third Millenium*** was designed for American secondary and post-secondary teachers/ curriculum specialists of the social sciences and the humanities who seek to understand, teach, do research and to update their knowledge of Brazil. The Seminar immersed participants in the last five hundred years of Brazil's history, culture and traditions. And furthermore, the Seminar devoted special attention to discuss contemporary issues, comparing the development of Brazil since early European colonization with the challenges of the globalized world of the next millenium

The program began with a one-and-one half day pre-departure orientation session held at Emory University in Atlanta, Georgia, immediately prior to the departure for Brazil.

The first portion of the seminar took place in Brasilia. It began with a four-day semi-intensive introduction course to Brazil, Portuguese language and culture.In Brasília, participants discussed their projects among themselves and with the Fulbright Commission Board Members and staff in order to identify resources for their individual projects during their stay in the Country. They had a series of general lectures, with emphasis on History, taught by distinguished scholars, Fulbrighters, government officials, as well as artists and other non-academic experts.

The second part of the seminar consisted of a travel phase, involving approximately four weeks of visits to different regions of the country, carefully integrated with the academic phase of the Seminar, to familiarize participants with Brazil 's history and its cultural and geographical diversity. Additional lectures were also part of this phase. The travel phase included visits to: Belém, São Luis, Fortaleza, Salvador/Porto Seguro, São Paulo, Porto Alegre, Belo Horizonte/Ouro Preto/Tiradentes, Petropolis and Rio de Janeiro.

U.S. DEPT. OF EDUCATION SUMMER SEMINAR – 2000

BRAZIL 500 YEARS:
CROSSING BOUNDARIES FROM CABRAL TO THE THIRD MILLENIUM

PROGRAM AGENDA

Thursday, July 6

Arrival in Atlanta for pre-departure orientation at Emory College.
Contact: Prof: Steven E. Sanderson
Vice-President for Arts and Sciences
Dean of Emory College
Emory University, 300 White Hall,
Atlanta, Georgia, 30322
Tel: (404) 727-6062 – fax: (404) 727-0638
E-mail: sndrson@emory.edu

Accommodation: **At EmoryCollege**

Friday, July 7

Pre-departure orientation activities.

Saturday, July 8

Morning Pre-departure orientation activities.

08:10pm Group departs Atlanta to Brasília, Brazil (via São Paulo) Delta flight 105

(A) BRASILIA PROGRAM
July 9-13

Accommodation:
Hotel Nacional
Setor Hoteleiro - Quadra 1, Bloco A
70322-900 – Brasília, DF
Tel: (55) (61) 321-7575 / Fax: (55) (61) 223-9213
Tool Free: 0800-611611
E-mail: hotelnacional@tba.com.br
http://www.hotelnacional.com.br

Sunday, July 9

06:35 Arrival in São Paulo

09:54 Proceed to Brasilia via TR 1195

11:23 Arrival in Brasília. Group will be met at the airport and taken to hotel.

04:00pm Depart hotel for city tour (chartered bus)

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07:00pm/ 09:00pm	Welcome get-together (light meal) hosted by *Ms. Ionis and Prof. Marco Antônio da Rocha*, SHIN-QI 16, Conj. 5, casa 21, Lago Norte - Tel: 577-4091 / 368-1978.
09:15pm	Return to hotel by bus

Monday, July 10

08:40	Depart hotel for Fulbright Commission at Casa Thomas Jefferson (CTJ) (chartered vans)
09:00	Introduction to the Fulbright Commission staff. Administrative matters *P.S. For those staying in Brazil over 35 days, please bring your passport, one photo and the visa request form, for registration at the Federal Police*
09:15	Briefing on program schedule, by *Prof. Marco Antônio da Rocha*.
09:30	Roundtable discussion of curriculum projects, with the participation of - *Mr. Michael Hahn*, Country Cultural Affairs Officer/Public Affairs Section/ American Embassy - *Ms. Elizabeth Daniel de Almeida*, Board Member - *Secretario Clélio Nivaldo Crippa Filho*, Ministry of Foreign Relations - *Ms. Eleonora Motta, Head Librarian, Information Resource Center/American Embassy*
10:45	Coffee break
10:45/12:00	Roundtable discussion of curriculum projects (cont.)
Lunch	At Churrascaria Pontão (walking distance - across the street of CTJ building) (Dutch treat)
02:30pm	Painel: Brazil's History/Economy/International Relations - *Prof. José Flávio Sombra Saraiva*, Dept. of History, Univ. of Brasília - *Prof. Antônio Jorge Rocha*, Department of International Relations, Univ. of Brasília (former Fulbright grantee) - *Prof. Carlos Pio*, Dept. of International Relations, Univ. of Brasília (former Fulbright grantee) (Tel: 274-4117)
05:00pm	Return to hotel (chartered vans)
Evening	Free. Suggestion hangouts: Pátio Brazil (mall, walking distance from hotel)

Tuesday, July 11

08:30	Depart hotel to CTJ (chartered vans)
09:00/ 12:00	"Survival Portuguese/Brazilian culture" *Profa. Maria Jandyra Cunha*, Coordinator of the Research and Language Teaching Center, Dept. of Portuguese for Foreigners, University of Brasília. (Confirmed)
12:15pm/ 02:00pm	Lunch at the Centro Comercial Gilberto Salomão. (chartered vans)
02:00pm	Proceed to American Embassy (chartered vans)

02:30pm/ 04:00pm	Visit the American Embassy and Meeting with Country Team.
Evening	Free. Suggestion: Libanus Restaurant – 205 Sul Nação Pernambuco – 505 Sul (expensive for Brazilians)

Wednesday, July 12

08:30	Depart hotel for CTJ (chartered bus)
09:00/12:00	"Survival Portuguese class/Brazilian culture", *Profa. Maria Jandyra Cunha*
Lunch	Free. At Gilberto Salomão
01:00	Federal Police
02:15pm	Depart for Ministry of Education (chartered vans)
02:30pm	Meeting at the Ministry of Education: "Education in Brazil" - *Minister Vitória Cleaser*, Head of International Affairs Deptarment - *Prof. Cleunice Matos Belem*, General Coordinator of Professional Education - *Prof. Eduardo Machado* - General Coordinator of Evaluation of the Dept. of Higher EducationPolicy - *Prof. Eduardo Machado*, Superintend of Programs Abroad, CAPES (Ministry of Education). Place: Secretaria de Educação Superior (SESU), Ed. Sede, sala 302
04:30	Meeting with *Minister Marllia Sardemberg Zelner Gonçalves*, Director of the Dept. of Scientific Cooperation, Ministry of Foreign Affairs, Itamaraty (and Fulbright Commission Board Member) – Sala Geminada "B"- Palacio do Itamaraty (Entrada pelo Cerimonial – Ministério da Saúde) Return to hotel (chartered vans)
Evening	Optional: Clube do Choro - Eixo Monumental – Setor Div. Cultural (327-0494) *NB: Tickets will be covered by the Commission*

Thursday, July 13

10:00	Depart hotel to airport
11:20	Proceed to Belém, via RG 266. Group will be accompanied by Rejânia Araújo and Jefferson Oliveira
01:40pm	Arrival in Belém. (Proceed to hotel by chartered bus)

(B) BELÉM PROGRAM
July 13-16

Accommodation:
Hotel Regente
Av. Governador José Malcher, 485 (Nazaré)
Tel: (55) (91) 241-1222 / fax: 242-0343
Hregente.bel@zaz.com.br

Thursday, July 13

04:30pm	Group will be met, at the hotel, by Prof. Jorge Alex Nunes Athias, Law Dept., Fed. University of Pará, (former State Secretary of Finance – Fulbright alumnus) and escorted to the activities hosted by State Lieutenant – Governor Hildegardo Nunes.
05:30pm	Depart hotel
06:00pm	Visit to "Museu de Arte Sacra" and Saint Alexander Church. Proceed to Estação Gasômetro – Parque da Residência
07:30pm	Governor Nunes will talk to the group on "Perspectives of the State of Pará in the Third Millenium and the Challenges of a Sustainable Development". Place: Estação Gasômetro – Parque da Residência
08:30pm	Dinner hosted by Lieutenant Governor Hildegardo Nunes, of State of Pará Place: Restô do Parque – Parque da Residência (former Governors' Mansion) Guests: Among guests are several state secretaries (education, culture, planning, health etc), Dr. Augusto Potiguar, Federal Republic Attorney and Director of CCBEU (binational center – equivalent to Casa Thomas Jefferson in Brasilia)

Friday, July 14

08:20	Depart hotel to the Federal University of Pará for activities at POEMA.
09:00	Visit POEMA(Poverty and Environment Institute), followed by video presentation. Place: UFPA – Campus Universitário do Guama Setor Profissional – Casa do POEMA Tel: (55) (91) 211-1686 / 211-2026 Fax: (55) (91) 211-1687 E-mail: poema@ufpa.br / website: http://www.ufpa.br/poema
11:00	POEMA representatives will take the group on a boat trip on the Combu river and "igarapés"
12:00 (Lunch)	Optional: Saudosa Maloca restaurant (a small rustic restaurant - access by boat only)
03:00pm	Guided visit to Museu Emilio Goeldi (to be confirmed)
04:30	Get-together hosted by Dr. Valquiria Magno e Silva, Vice-President of CCEUB (Centro Cultural Brasil Estados Unidos) - Av. Padre Eutíquio, 1309, Tel: (91) 242-9455
Afternoon	Free
Evening	Free. Suggested restaurant for dinner: Lá em Casa/O Outro – Av. Governador Malcher, 247 (Nazaré). Tel: 223-1212

Saturday, July 15

Morning	City tour
Afternoon	Free to pursuit individual research interests

Suggested (on your own)
1) Estação das Docas
2) Boat cruise on Tocantins and Guamá Rivers (for information/ arrangements, please contact Ms. Tiana at 241-7333 / 224-7158)
3) Lunch at Estação das Docas – Lá em Casa Restaurant (regional food)
4) Mercado Ver-o-Peso

WARNING: reports of safety on Ver-o-Peso are discouraging. We will seek additional information from our Belém contacts

Sunday, July 16

07:30	Depart hotel to airport
09:00	Proceed to São Luis via RG 301. Group will be accompanied by Rejânia Araujo and Jefferson Oliveira.
10:00	Arrival in São Luis. Proceed to hotel by chartered bus.

(C) SÃO LUIS PROGRAM
July 16-18

Accommodation: **Pousada do Francês (a colonial historic and cultural heritage construction) - Rua da Saavedra, 160/ R. 7 de Setembro (Rua da Cruz) - Centro - Tel: (55) (98) 231-4844 / fax. (55) (98) 232-0879**

Sunday, July 16

11:30am	Orientation tour of São Luis (chartered bus)
01:00pm	Lunch at "Base da Lenoca" typical restaurant
03:00pm	Tour resumes
08:00pm	(Optional) Dinner at "Chico"s"
10:00pm	(Optional) "Tambor de Minas" Afro-Brazilian cultural manifestation at "Casa Fanti-Ashanti"

Monday, July 17

09:00	Depart hotel
10:00	Visit to Mercês Convent
01:00pm	Lunch at SENAC
03:00pm	"Encounter with Historic Heritage of the Humanity" – Lecture by Prof. Marcelo do Espirito Santo, architect, President of the Municipal Institute and professor at Federal University of Maranhão. Place: Fundação Municipal de Turismo
04:30pm	Walk tour of historical downtown (oriented by FUNTUR – Tourism Dept. of the State of Maranhão)

08:00pm	(Optional) Dinner at "Cabana do Sol".

Tuesday, July 18

09:30	Depart hotel
10:00	Meeting with the Mayor of São Luis, Dr. Jackson Lago
11:00	Guided visit to Balneário de São José de Ribamar
Lunch	At the Balneário "Mar e Sol" restaurant
Afternoon	Guided visit to Raposa – (fishermen village)
06:30pm	Depart hotel to airport
08:05pm	Proceed to Fortaleza via RG 303.
09:15pm	Arrival in Fortaleza. Proceed to hotel by chartered bus. Group will be accompanied by Rejania Araujo and Glayna Braga.

(D) FORTALEZA PROGRAM
July 19-21

Accommodation: **Iracema Residence (suites)**
Av. Beira Mar 4050 - Praia de Mucuripe
Tel: (55) (85) 263-1616 / Fax: 263-1925

Wednesday, July 19

09:00	Depart hotel to city tour
Lunch	Free Suggestions: Colher de Pau Restaurant – Rua Frederico Borges 204, Varjota Al Mare Restaurant – Av. Beira Mar (across the street - in front of the hotel)
01:45	Bus depart to Federal University of Ceará
02:30pm / 04:30	Painel/debate on the Economy Sector of Ceará State and Northeast Federal University of Ceará – CAEM/CETREDE Prof. Paulo Neto and Prof. Juscelino Colares Contact: Prof. Luiz Gonzaga – Director of International Progams, UFC (Tel: 85 / 281-5383)
04:30pm	Depart to Centro Dragão do Mar
06:00pm	Centro Dragão do Mar – cultural and folklore activity Briefing on regional culture and folklore, by the Director of Centro Dragão do Mar, Dr. Pádua. The group will be ccompanied Prof. Luiz Gonzaga Ferreira and Prof. Claudiana Almeida.
Dinner	Free. Dragão do Mar
10:00pm	Return to hotel

Thursday, July 20

08:00 Depart hotel to Cambeba (State Government Administrative complex)

09:00 Lecture on State Governance Innovation
Representatives of the State Secretariat of Planning
Tel: (85) 277-5200 / fax: (85) 277-3277

Lunch Free

Afternoon Free. Suggestions: (On your own)

1) Visit to Central Market (Fortaleza is one of the Northeast's most important craft centers. Artisans work with carnaúba palm fronds, bamboo, vines, leather, lace etc. *Take to opportunity to buy a hammock!*)

2) Visit to EMCETUR – a tourist center in the old prison – a commercial complex in front of the seafront hotels in Praia de Iracema – Rua Senador Pompeu – you'll be able to bargain, but the prices are, by Brazilian standards, relatively high.
Visit to Museum of Art and Popular Culture, at EMCETUR (a collection of Cearense handcraft of all kinds, together with a sample of painting and sculpture produced by the best of the state's modern artists)

3) Monsenhor Tabosa

Evening Free.

Friday, July 21

06:00 Depart hotel to airport.

07:20 Proceed to Salvador via RG 327 (stop in Recife). Group will be accompanied by Rejânia Araújo and Glayna Braga.

10:15 Arrival in Salvador. Proceed to hotel by chartered bus.

(E) SALVADOR PROGRAM
July 21-25

Accommodation: **Sol Vitória Marina (suites)**
Av, Sete de Setembro 2068 (Vitória)
Salvador, BA
Tel: (55) (71) 336-7736 - Fax: (55) (71) 336-0507

P.S. Ms. Gale Holdren and Ms. Rosalie Gendimenico, Program Officers, U.S. Dept. of Education will join the group in Salvador.

Friday, July 21

03:30pm Orientation session on Salvador by *Prof. James Riordan* at Associação Cultural Brasil-Estados Unidos (ACBEU), with the participation of Fulbright U.S. student grantees. (Av. Sete de Setembro, 1883, tel: 071/336-4411)

04:30pm Meeting with *Profa Ieda Machado*, (Fulbright alumna) Center for Asian and African Studies (CEAO). She is going to give an overview of the contributions of African

	culture to Brazilian culture, music and art over the last 500 years. (Tel: 322-6742 / 358-4894) Place: ACBEU – Av. Sete de Setembro, 1883
06:00pm	Capoeira group performance – "Mestre Ciro Lima ("contra-mestre" de João Pequeno – most famous "mestre de capoeira" of Bahia) Get-together (typical food "acarajé" will be served). Place: ACBEU
Evening	Free.

Saturday, July 22

08:45	Briefing on "History of Salvador's Urban Planning and Growth" by Prof. John Collins (former Fulbright grantee – researcher at UFBA) tel: (71) 241-1983 Place: At the hotel (confirmed).
09:00	Depart to guided city tour of Salvador's historic center. (Accompanied by John Collins)
Lunch	Free Suggestion: in small groups at Pelourinho area (Tempero da Dadá, SENAC) restaurant) or at Mercado Modelo (Camaféu de Oxóssi restaurant)
Afternoon	- Visit to Mercado Modelo (the widest array of Brazilian popular handicrafts available in all cities to be visited; also an interesting place for lunch). - Museums: MAM/Museu de Arte Moderna.
Evening	Free. Candomblé (optional)

Sunday, July 23

Free.

Optional/suggestions:
- Beaches (air-conditioned transportation "frescão" available)
- Praia do Forte (transportation required, on your own)

Monday, July 24

09:00	Lecture about the history of the city by Prof. Cid Teixeira (452-7402).
Lunch	Free
Afternoon	Informal meeting with Ms. Rosalie Gendimenico and Ms. Gale Holdren, U.S. Department of Education. Place: at the hotel
Evening	Free. Suggested: Casquinha de Siri

Tuesday, July 25

Morning	Free for individual pursuits/consultations/research
12:10pm	Depart hotel to airport

02:34pm	Proceed to Porto Seguro via JH (Nordeste) 343. Group will be accompanied by Rejânia Araújo and Anderson Lima.
03:29pm	Arrival in Porto Seguro.

(F) PORTO SEGURO PROGRAM
July 25-27

Accommodation:
Vela Branca (parque)
R. Dr. Antônio Ricaldi (Cidade Histórica)
1,5 km
Porto Seguro, Bahia
Tel/fax: (55) (73) 288-2318 / 0800-73-8500

Tuesday, July 25

04:00pm/ 06:00pm	Sightseeing tour to: - Santa Cruz de Cabrália (site of Cabral's fleet harbor) – Visit the Brazilian native handcraft market (by chartered bus) - "Cidade Histórica"
Evening	Free

Wednesday, July 26

08:30	Depart hotel (chartered bus)
09:00/ 11:30	Walking-tour at the "Parque Estação Veracruz" (Sra. Tatiana, tel: 73 / 281-8000). It is requested that you wear tennis-shoes, pants, hat, repellent, sun glasses and sunscreen. Take a snack/water.
	Return to hotel
Lunch	Free
02:00pm	Depart to Arraial D'Ajuda (ferry boat/chartered bus)
Evening	Free

Thursday, July 27

Morning	Free for individual activities related to curriculum project.
02:20pm	Depart hotel to airport
03:48pm	Proceed to São Paulo via JH 343. Group will be accompanied by Prof. Marco Antonio da Rocha and Anderson Lima.
05:43pm	Arrival in São Paulo (Congonhas airport). Proceed to Hotel by chartered bus.

(G) SÃO PAULO PROGRAM
July 27-August 1

Accommodation:

Central Park (suites)
Alameda Ministro Rocha Azevedo, 523
(Cerqueira Cesar) - Jardim Paulista - São Paulo, SP
Tel: (55) (11) 282-2722
Fax: (55) (11) 282-2753

Thursday, July 27

07:20pm	Depart hotel for Alumni/Paulista for orientation session.
07:30pm	Orientation session and get-together hosted by Mr. David Kurakane, Director of the Cultural Public Affairs Section/American Consulate, São Paulo.

Friday, July 28

08:30	Depart hotel to Bienal Museum Ibirapuera (chartered vans). Av. Pedro Álvares Cabral, s/n – Parque Ibirapuera (in front of Rua Abílio Diniz – Gate 10)
09:30	Meeting with Prof. Maria Lúcia Montes (Pinaconeca), Dept. of Anthropology, USP (223-4050 /229-9844).
Lunch	"The Green" restaurant, at Ibirapuera.
Afternoon	Guided visit to exhibits "Mostra do Re-Descobrimento", at the "Bienal" and "Oca" Pavilions.

Saturday, July 29

Foz do Iguaçu excursion (get taxi or van to airport, on your own).

For those staying in São Paulo we suggest the following activities (on your own): Turismo Cultural (take the subway at Avenida Paulista to Terminal Barra Funda. The bus departs Terminal Barra Funda at 09:30 hs and return at 16:30

Sunday, July 30

Foz do Iguaçu excursion (on your own)

Street markets (handcrafts mostly):

All day	MASP (Av. Paulista) – antiques.
Morning	Praça da República
Afternoon	Feira da Liberdade (oriental market)

Monday, July 31

Morning	Free for individual activities related to curriculum project..

1:30/4:00pm	Meeting at the University of São Paulo/USP with Prof. Enir Mesquita Samarra on "500 Years of Brazil: What Changed in History, Gender, Family and Labor Force.
5:00pm	Meeting at UCBEU/União Cultural Brasil-Estados Unidos (binational center). Rua Coronel Oscar Porto, 208 – tel: 885-1022
Afternoon	Free to pursue research interests.

Tuesday, August 1

07:15	Depart hotel to airport
09:06	Proceed to Porto Alegre via Rio Sul 590. Group will be accompanied by Glayna Braga and Anderson Lima. (Congonhas)
10:57	Arrival in Porto Alegre. Proceed to hotel by chartered vans.

(H) PORTO ALEGRE PROGRAM
August 1-3

Accommodation:
Plaza Porto Alegre
Rua Senhor dos Passos, 154
Centro
Tel: (55) (91) 226-1700 / fax: 221-9706

Tuesday, August 1

02:00pm	Orientation session and introduction to "gaúcho" culture, Prof. Maria das Graças Feldens, Full professor of Education, Federal University of Rio Grande do Sul Place: (ICBNA, Rua Riachuelo, 1257Tel: 225-2255)
03:00pm	Walking tour of Porto Alegre, including visit to the Palace of the Governor of State and the Cathedral. (Bus tour will be pending on the weather.)
05:30pm	Painel discussion: *Dr. Edgard do Vale,* Architect and former Fulbright grantee (Architecture and Urbanism Issues) *Dr. Francisco Vilanês,* President of Partner of the Americas (Environmental Aspects in Rio Grande do Sul and the South Region) *Prof. Aray Feldens,* full professor of Economic, UFRS (Economics aspects) *Prof. Ener Liedke,* UFRS (Socio-cultural aspects) *Prof. Celso Moreira Chaves, UFRS* (Brazilian and Regional Music)
09:00pm	Depart to CTG - Center of "Gaúchos" Traditions – CTG-35
09:30pm	Folkloric presentation followed by dinner (Brazilian barbecue / salads / vegetables) (Dutch treat – approximately R$ 22,00 per person) *(P.S. Please let us know if you have interested in this activity - reservations in advance are required)*

Wednesday, August 2

08:00am	Bus departs hotel to "Serras Gaúchas": Bento Gonçalves, Vale dos Pinheiros - (visit to a "vínicula" - wine industry)

Lunch	Casa Valduga (Italian food) (Dutch treat – approximately R$ 25,00) Proceed to Vale dos Vinhedos Nova Petropólis and Parque Aldeia do Imigrante (two Brazilian historians will talk briefly to the group) Proceed to Gramado (site of the Brazilian annual movie festival – currently ongoing) Optional: Café Colonial (Dutch treat – R$ 10,00 to R$ 13,00)
Evening	Return to Porto Alegre

Thursday, August 3

07:40	Depart hotel to airport (chartered bus)
09:30	Proceed to Belo Horizonte via SL 597/564 (one stop in São Paulo)
12:59	Arrival in Belo Horizonte (Pampulha airport). Proceed by chartered bus to Ouro Preto. Group will be accompanied by Rejânia Araujo and Glayna Braga.
04:00pm	ETA in Ouro Preto. (Ouro Preto is the major colonial town in Minas Gerais. The town is very hilly and the rainslicked cobblestone streets are extremely steep. Bring comfortable walking shoes).

(I) OURO PRETO PROGRAM
August 3-6

Accommodation:

Pousada Casa Grande
Rua Conselheiro Quintiliano, 96
Ouro Preto
Tel/fax: (55) (31) 551-4314

Thursday, August 3

Dinner	Free Suggestions: Casa do Ouvidor – Rua Cde. de Bobadela, 42 (551-2141) or Chafariz – R. S. José, 167 (551-2828) (mineira food)

Friday, August 4

08:30	Group will be met at the hotel by Prof. Vila Real, English Dept., Federal University of Ouro Preto Tel: (55) (31) 557-2922 -- zeluiz@ouropreto.feop.com.br)
08:40	Depart to Mariana. Accompanied by Prof. José Vila Real (Mariana, the first planned urban area in country, is an old mining town very close to Ouro Preto)
10:30	Coffee break
10:45	Visit to Sé Cathedral *(the oldest church in Mariana – Rococo details)*
11:00	Organ concert by Ms Elisa Freixo (German organ donated by the king of Portugal in 1751) (Cost: R$ 6,00 per person)

Lunch Ouro Preto

02:30pm Guided tour of Ouro Preto: Museu da Inconfidência (Pça Tiradentes), Museu de Ciência e Técnica (Escola de Minas/UFPO, Pça Tiradentes), Casa dos Contos (Rua São José), Igreja do Pilar, Igreja São Francisco de Assis, Feira de Artesanato no Largo São Francisco de Assis

Saturday, August 5

Morning Guided tour of Ouro Preto.

Afternoon Optional: Visit to an old "quilombo" (a hiding place of runaway slaves) in Lavras Novas (near Ouro Preto). *(Lavras Novas is located in the mountains, surrounded by water falls)*

(P.S. Please let us know in advance if you have interest in this visit, since transportation will have to be arranged)

Sunday, August 6

07:30 Depart hotel.
Proceed to Tiradentes via historical towns of Congonhas do Campo, and São João Del Rey.

(Congonhas do Campo: it is worth to see the 12 Prophets (carved of soapstone) of the Old Testament sculpted by Aleijadinho, at the Basilica de Bom Jesus de Matosinhos.
São João Del Rey: one of Minas Gerais original gold towns, with several of Brazil's finest Baroque churches)

03:30pm ETA in Tiradentes. Overnight in Tiradentes.
(The name of the city is to honor the martyred hero of the Inconfidência, who was born at a nearby farm. The town's colonial buildings run up a hillside where they culminate in the beautiful Igreja de Santo Antônio. It is the oldest of the major Minas Baroque churches.)

(J) TIRADENTES
August 6-7

Accommodation: **Solar da Ponte**
Praça das Mercês
Tel: (55) (32) 355-1255 / fax: (55) (32) 355-1201

Sunday, August 6

04:00pm Lecture on History of Brazil/Art Baroque by Prof. Ana Maria Parsons, Director of the Centro de Estudos do Século XVIII, Federal University of Ouro Preto,. Followed by tea with the owner of the Hotel, Mr. John Parsons who will also talk to the group about the history of the city and suggest places to visit.

Evening Suggested: Matriz de Santo Antônio / Largo das Forras

Monday, August 7

10:00 Depart Tiradentes to Petrópolis, via Barbacena (group will be accompanied by

	Rejânia Araújo and Glayna Braga)
05:00pm	ETA in Petrópolis. Overnight in Petrópolis
Evening	Free.

(K) PETRÓPOLIS PROGRAM
August 7-8

Accommodation: **Hotel Casablanca**
Rua da Imperatriz 286
Tel: (55) (24) 242-6662, fax: (55) (24) 242-5946

Tuesday, August 8

08:45	Depart hotel
09:00	Tour of Petropolis. (Imperial City -a lovely mountain retreat, with a European flavor, where the Brazilian imperial court spent their summer vacation).
11:00pm	Guided tour - The Imperial Museum (used to be the imperial residence) Rua da Imperatriz 220 - Contact: Ms. Cristina Sales - tel: 242-1027 / 9965-3118
Lunch	Suggested: Churrascaria Majórica – Rua do Imperador 754
03:00	Proceed to Rio de Janeiro (via chartered bus)

(L) RIO DE JANEIRO PROGRAM
August 8-12

Accommodation: **Oceano Copacabana Hotel**
Rua Hilário de Gouveia, 17 (Copacabana)
Rio de Janeiro, RJ
Tel: (55) (21) 548-4260 / fax: (55) (21) 235-3644

Tuesday, August 8

07:45	Depart hotel (by taxi)
08:00	Bip-Bip. ("Boteco" with live Brazilian music – ""chorinho" with the presence of Prof. Samuel Araújo, Federal University of Rio de Janeiro and the performance of the music students from he University. (By taxi)

Wednesday, August 9

08:30/ 12:30	Guided city tour (chartered bus) (Ms. Maria Lúcia Yolen)
Lunch	Couve-Flor Restaurant At Pontificia Universidade Católica (PUC)

02:00pm/ 03:00pm	Introduction to Rio de Janeiro by Moderator: *Ms. Nilza Waldeck*, Director, Educational Advising Office, Fulbright Commission/Rio de Janeiro - *Ms. Adrienne O'Neal*, American Consul General - *Ms. Chantal Dalton*, American Cultural Affairs Officer - *Prof. Edudardo Brito*, DELTA Airlines - *Prof. Carlos Frederico Palmeiras*, Coordenador Central de Intercâmbio, PUC - *Prof. Paul Schweizer* (priest), and professor of Mathematics PUC - *Prof. Carlos Alberto Medeiros*, Coordenadoria Setorial de Segurança Justiça Defesa Civil e Cidadania, Estado do Rio de Janeiro Place: CTC Building, 12th floor
03:00pm/ 03:30pm	Meeting with Prof. Manuel Sanches on Environmental Issues in Rio de Janeiro, Dept. of Political Science, Fed. University of Rio de Janeiro.
03:30pm	Coffee break
03:45pm/ 04:45pm	Meeting with *Judge Denise Frossard* on "Human Rights and Social Inclusion, Transparency and Corruption" Place: PUC – Educational Advising Office
04:45	Session on Brazilian Popular Music by Prof. Samuel Araujo from the Federal University of Rio de Janeiro
05:30pm	Proceed to TOM'S Bar (Leblon) (chartered bus) – Lecture on Bossa Nova and performance by Kate and Kay Lyra (Dutch treat) (Return to hotel by taxi)

Thursday, August 10

09:00	Debriefing session Place: at the hotel, restaurant floor
Lunch	Free
Afternoon	Visit to Complexo Escolar Municipal Presidente João Goulard (project of teaching arts for the risk communities) and meet with: - Teacher and former Fulbright grantee, Ms. Ligia Mefano - The director, Prof. Ines - Representative from NGO –Afroreg - President for Citizenship - President of Residents Association Cantagalo (slum community) - Ms. Ana Rosa Viveiro de Castro (implementing the state social project in the CEM – UNESCO project Place: Rua Alberto de Campos, 12
Evening	Suggestion: Iemenjá Restaurant. (Ipanema) (by taxi) (far from the hotel)

Friday, July 11

Morning	Free to pursue individual interests related to curriculum project.
Lunch	Free
Afternoon	Free. Suggestion: Pão de Açúcar (On your own – by taxi)

Saturday, August 12

	Free. Suggestion: Corcovado (On your own – by taxi)
05:00pm	Depart hotel to Galeão airport (by chartered bus)
07:55pm	Depart Rio de Janeiro for Atlanta via Delta 104.

***** *BOA VIAGEM!* *****

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EDWARD H. ALLEN

REPORT TO THE FULBRIGHT COMMISSION

THE SCOPE OF PRIVATIZATION IN BRAZIL

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FULBRIGHT-HAYS CURRICULUM UNIT:

PRESENTED IN CONNECTION WITH FULBRIGHT-HAYS SEMINARS

Submitted by Edward Allen -- Fulbright-Hays Brazil Seminar Participant – Year 2000

Seminar Title: Brazil, 500 Years: Crossing Boundaries, From Cabral to the Millennium

An Undergraduate Course Plan Examining the Literary Image

Title of Curriculum Unit:Looking South: Brazil Through American Eyes

Images of Brazil as Represented by American Writers

Contents:

Rationale for Course 2

Purpose of Course 3

Introduction to Course Plan 4

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Rationale for Course:

My experiences as part of the 2000 Fulbright-Hays Seminar in Brazil were an (interesting) surprise in contrast to what I had envisioned. My stated focus for my research was to discover some of the ways in which Brazilian literature and American literature might interact.

My first surprise, as a Fulbright-Hays grantee, and specifically as a researcher into the literature of Brazil, was comparable perhaps to the surprise other visitors to Brazil have felt upon beginning to apprehend the vastness of the country. The amount and diversity of the Brazilian literature that I came into contact with was daunting, especially given my lack of background, and the time we had in Brazil was too short to make sufficient sense of most of that literature..

For a tourist, being overwhelmed by the diversity of a country is normal, even desirable. For myself, however, the amount of literary material coming at me from numerous directions made it harder to focus on the ultimate aim of my research. Thus, the originating thesis of my research, into the ways that Brazilian and North American literature interacted, began to seem impossibly broad, and I began to realize that I was at risk of producing a diffuse discussion.

My rethinking of the literature-based project has taken the following form: Rather than risk making shallow or uninformed judgments about a body of literature whose surface I had barely touched, I decided instead to investigate the way in which the localities and specific psychological states associated with Brazil have been investigated and celebrated in the view of some American literature, including some novels I know well.

The course plan that follows constitutes an attempt to expose students to the unfamiliar landscape, society, and mindset of Brazil—by showing them that unfamiliarity through the lens of the American literary consciousnesses that has produced the works to be examined..

Looking South: Brazil through American Eyes

Purpose of Course:

1- To introduce students to some of the recent American fiction (and poetry) that has been set in Brazil.

2- To foster or augment in students the habit of reading closely and paying close attention to detail.

3- To encourage students to ask how their own experience (or their own independent reading or alternate investigation) bears out what they have read—how the text they have been presented with catches something that they might not otherwise have seen, and, conversely, to encourage students to notice when a text falls short, or might fall short, of realism.

4- To increase students' curiosity about other cultures and other geographies by having them read material that seems exotic then by emphatically bringing up in class discussions and in assignments the question of what is exotic and what is simply unfamiliar.

INTRODUCTION TO COURSE PLAN:

Many researchers, teachers and students viewing a foreign culture have naturally been impelled and encouraged to focus much of their intellectual energy on studying the literature that emerges from a place naturally and indigenously, in the original language and in translation, and to ask themselves how does that local or indigenous literature clarify for the observer that culture.

The research that I did—through listening to lectures, meeting Brazilian writers and Brazilian professors of literature—impelled me to go back to some American sources and to see how the American examination of Brazil fit in with the experiences I had on the seminar.

RESOURCES FOR COURSE:

(Note: Only the text portion of this course plan is submitted here; other media material will have to be collected if and when such a course is actually presented in an academic situation.)

1-- Readings from John Updike's *Brazil*, and Mark Helprin's *Memoir from Antproof Case*, and the Brazil poems from Updike's *Collected Poems*.

2—Various photographs of some of the places referred to in the novels and poems, including the cities of Rio de Janeiro, Brasilia, and Sao Paulo, as well as pictures of the wilder regions that the characters in *Brazil* traverse.

3—Recordings of some of the pop music referred to in the novels, such as the samba, choro, forro and bossa nova.

4— Video clips of from contemporary or classic soap operas, videos of (preferably important) football games, and any other important items from Brazilian pop culture that can be found.

5—Discussion of the personal experiences of any class members who have traveled to Brazil, or have known well someone who did-- and how those experiences illuminate that stories and description in the texts. (For instance, in the novel Brazil, which retells the Tristan and Iseult story in a shifting mixture of scenes—ranging from contemporary Brazil to periods of time set, impossibly, in the past—Updike's description of Tristao's life of crime on and around the beaches of Rio de Janeiro, could be played off the almost universal, and typically stern, warning tourists and other visitors are likely to encounter, about the constant threat of street crime. More importantly, the constantly nervous feeling of a visitor who must constantly watch out for criminals, might be a way for students to get a clear sense of the irony that exists in the last scene in *Brazil*, where Tristao's casual arrogance and his perceived immunity as a former member of the underclass, several of whose members are in the process of robbing him, is seen to be a hollow protection.)

6—Other literary material: The novels and poems set down here as the basis for this course should almost certainly be augmented by other books not on the list. These books might include some in the nonfiction vein, as well as some fictional works that I have not yet come across. If this course plan seems to be slanted toward a severely limited body of authors, that problem should be easily solved by the addition of at least a few more literary resources.

SUGGESTED DISCUSSION TOPICS:

a- Place as foreground. (urban and rural).

b- Shades of Brown (the Brazilian perception of race and how that perception differs from the perceptions in other countries).

c- The urban world (Both *Brazil* and *Memoir from Antproof Case* are full of vivid and unusual descriptions of the great cities of Brazil)

d- The impossible (*Brazil*, in particular, contains many scenes that, by logic and common sense, can only happen in the fictional world of the novel, most notably, but certainly not only, the shaman-aided race-switching undertaken by Isabel Leme, the Iseult figure in the novel, whose character is played against the traditional story's Tristan character, who appears in the person of the young *favela*-bred Tristao Raposo. The many departures in this novel from what is to be logically expected makes Updike one of the first major American authors to take the Latin American idea of "Magical Realism" seriously)

e- Sense, sensuousness, and sensuality (The Brazilian attitudes toward sex and nudity should provide a good beginning for discussion. In Helprin's novel, the narrator's sympathetic but oddball view of Carnival as a festival, not so much of unbridled sexual but indulgence, of bodily shame and humility, can be played off the more innocent erotic images appearing elsewhere)

f- Political power (John Updike provides a particularly vivid look at political machinations taking place in Brazil over a period that runs from the sixties to the nineties)

g- Money: (Like many other aspects of life in Brazil, money can seem fluid, insubstantial. Several scenes from the novels in which characters are in a hurry to spend their money before it loses more value might carry forward a discussion of how periods of hyperinflation have shaped the consciousness of Brazil, as well as the consciousness of other countries)

h- Wealth and Poverty: (Imagery of the wealthy world of Ipanema in Rio, as well as vivid descriptions of Brazilian poverty, can be studied and discussed based on both novels)

i- Where Garden and Machine Meet (Discussion of both authors as environmentalists of varying enthusiasm)

CHRONOLOGICAL COURSE PLAN – IN FIVE PARTS

Part 1 -- INTRODUCTION TO THE SOURCES: Updike and Helprin.

Focus: Overview of the two main texts that have been planned for the course: Brazil, and Memoir From Antproof Case. Readers should keep in mind that all the blocks of discussion and speculation contained in this course plan are to an extent incomplete. The likelihood hat more literary texts (and not just political, sociological, or environmental) exist from which to build a course like this is strong. Therefore, the reader should imagine these discussions filled out with other passages and other illustrative material which will have been taken from a series of books that have not yet been chosen for the course.

Explanation: Students are likely to find early passages in both novels strange, or even forbidding. The sociological descriptions, the unsentimental, and in Updike's case graphic, view of sex, might tend to make these texts seem harsh, chilly and hard to relate to from a student's point of view.

Early in Helprin's novel, the narrator's vision of Brazil as isolated from the rest of South America, as "cut off from the major cities of South America—Buenos Aires, Santiago, Caracas—by rivers, jungles, the Andes, and vast distances over lands that lead nowhere" may seem hard to get across in a class. Some discussion of the psychological and geographical distances between the U.S. and Brazil should help prevent disorientation.

Texts and passages to highlight: Early chapters in both novels might help students get a sense of the foreignness of the setting. One important difference between the two novels: Updike's *Brazil* focuses its attention solely on Brazil—in fact the narrative never leaves that country; in *Memoir from Antproof Case*, Brazil exists mostly as a backdrop, and many of the important incidents in the novel take place in the years before the unnamed narrator ends up in Nitteroi.

Visual aids to use: Maps, as detailed as possible, would help students get a sense of what kind of geography is under discussion.

Other media: Video, Music, etc. Recordings of *forro* and *bossa nova* from the sixties would be useful here, and can be kept handy as a contrast with later developments in the Brazilian pop music scene.

Part 2: MAKING AND UNMAKING HISTORY—Discussions of ways in which Brazil is seen to be simultaneously history-ridden and history-indifferent.

Focus: Updike's poem "Brazil" (not connected to and not a part of his novel of the same title discussed in this course plan), can provide a succinct look at the ironies of the Portuguese conquest, so different in character from the more organized South American conquests undertaken by the Spanish Crown. Capturing the almost lethargic way in which the Portuguese area of the continent was settled, Updike says, "The king bestowed the land but few / the *donatarios* who cared to come."

In the novel Brazil, that idea of history being influenced by tendencies of languidity, of accidentality, is stated best by a shady but intelligent henchman named Cesar, who is described as having kidnapped Isabel from her lover Tristao and being in the process of delivering her into the hands of her politically powerful father. Cesar's assessment of the less-than-vigorous attitudes that have in some wise shaped the history of Brazil comes clear in the scene in which he speaks to his unwilling charge before bringing her to her father's apartment in Brasilia.

"Brazil has few leaders;" Cesar tells Isabel, "the Portuguese did not bring to the New World the discipline and austerity that the Spanish did. If we were not as cruel as they were, merely brutal, it was because were too lazy to have an ideology."

Texts and passages to highlight:

The short poem "Brazil," taken as a whole, comes close to being a coherent micro-history of a civilization, and is a piece of text material that would bear up under a very close reading. In Updike's novel of the same name, the idea of an enduring history is woven throughout the narrative.

Though the chapters "The Matto Grosso" and "The Encampment" depart from narrative logic in that they bring the characters Tristao and Isabel into a part of Brazil that existed a hundred years ago, the scenes in which the characters find themselves suddenly in the clutches of a group of *bandierantes*, should provide some clue about what constituted the life, aims, and religious values of those real but legendary parties that despite their brutality are in modern times still admired for opening up so much of Brazil's inner wilderness.

Visual aids to use: Standard historical photographic material should be easy to find; put together with the narratives it might help students to see the people behind the brave (or cowardly) deeds as real people.

Other media: Video, Music, etc. Some publicity material might be available from a Las Vegas-style stage show called *Plataforma,* which was being produced in Rio De Janiero in August of 2000. A look at some of this material (though the actual show may have already run its course), might help students see something about how the Brazilians' view of their own history intersects with points of view from other countries.

Part 3 -- THE IDEA (AND THE ILLUSION) OF DIVERSITY -- How the authors, particularly Updike, use the idea of a racially fluid culture as a stimulus to the imagining of acts that give direct voice to the multi-racial idea, through scenes that are acted out by characters in the two novels, either in more or less ordinary circumstances, or in a more "magical realist" world, that can be seen as existing outside the realm of possibility.

Focus: The "race-switching" episode in Updike's *Brazil* must always be seen as the novel's thematic, political, and moral center. Here occurs a transgression that, aside from the physical and genetic impossibility of it, would be unthinkable as well as unforgivable in a more racially dichotomized society like the United States. Moreover, from a narrative point of view the scene accomplishes the feat of taking a large and formidable topic like how ace relations operate in a large a nation, and reducing it to a simple (if logically impossible) series of visual actions.

This central scene occurs because, remorseful at having brought her lover Tristao into the wilderness of the Matto Grosso, where because of his blackness he has been taken into slavery by a band of adventurers who can only be thought of (again moving outside the realm of narrative reasonableness and into some literary world where the usual rules do not apply) as historically misplaced but vividly described and characterized incarnations of the rapacious but gallant *bandierantes* who, by often shameful methods, explored and developed much of the Brazilian interior.

Isabel's desperate remedy for the fact that her lover is enslaved because of his race is to seek out a wilderness shaman, who, through a series of several intensive sessions, turns Isabel, literally into a black woman, a change that, according to the magical logic described by the shaman, is merely a question of two things being in balance. Thus the shaman, while he is changing Isabel into a member of the darker race, at the same time is transforming Isabel's enslaved lover into a white man.

It cannot be stressed too much in a class discussion, or in the assignment of paper topics, how central the ritual described in this chapter is to the clear contemplation of race, and to the reader's meditation on the idea of racial fixity versus racial fluidity.

Texts and passages to highlight: In addition to the race-switching passages in *Brazil*, the opening passage of that novel could be described as a thematic pronouncement, dealing, along with the race-switching episode, with the whole maddening question of how the idea of race can be defined and stabilized. "Black is a shade of brown," Updike says in the opening passages of the novel. "So is white if you look." Holding up to close inspection this locus where race seems so much more fluid than it does to the north, Updike continues with his description of the beach as a limited kaleidoscope of human pigmentation. " On Copacabana, the most democratic, crowded, and dangerous of Rio de Janeiro's beaches, all colors merge into one joyous, sun-stunned flesh-color, coating the sand with a second, living skin." Again, this is not an American idea. Fruitful class discussion might ensue from bringing up the issue of whether students in any given class know any individual whose race they consider in any respect to be indeterminate.

Visual aids to use: The idea that race constitutes a spectrum, rather than a strict division. could be easily demonstrated by any number of possible photographic displays, which might include tourist posters showing the "living skin" of the beach that Updike writes about, or could be limited to more conventional photographs showing some neutral cross-section of the country as a whole.

Other media: Video, Music, etc: One of the most memorable, if uncomfortable, moments in my own Fulbright trip to Brazil seems to have been closely related to racial uncertainty and to the two countries' differing attitudes toward race. It is my hope as the designer of this lesson plan that an anecdote such as what follows can be used as a kind of media supplement, functioning in and of itself as a text, as something to be brought before a class in search of an opportunity for someserious thinking about a particular topic.

As this anecdote developed, a Brazilian tour-guide was talking to our Fulbright group about some topics having to do with the history of slavery. This guide, although reasonably proficient in English, was apparently unfamiliar with the most accepted American terms for people of African ancestry, which in most cases would be either *black* or *African-American.* Our unlucky guide, in describing the slaves and their descendants, reverted to a version, or derivative, of the Portuguese word *Negro,* which came out sounding like the word that has been described as the ultimate American fighting word: namely *nigger*. This almost certainly accidental locution proved to be a development which greatly disturbed many people on the tour, some of whom were moved to let their reaction go beyond embarrassment into anger—and it took some effort on the part of our tour leaders to soothe the sensibilities of these supposedly color-blind Americans of the intellectual elite.

The ironies inherent in a race-relatedl incident of that sort are large, and might be productive in the right kind of class—especially one containing members with enough sophistication to be able to look closely, both at race, and at the language that describes, and often shapes the concept of race. It seems another irony of the "many-shades-of-brown" sort to think that the most universally offensive racial term is a derivative of Portuguese, and is a term that we can probably assume to have originated in and around Brazil, the country that often prides itself (intriguingly but not always accurately) with having transcended race. That educated Americans would have so much more trouble dealing with a minor linguistic *faux pas* than would their Brazilian counterparts, seems to point to a real difference between the thought patterns and value systems of the two nations.

Visualizing myself as the leader of a discussion group analyzing that incident, it would seem a rich opportunity to establish a relation between what is in the text under consideration and an event from real life. It would be useful to describe how some of the Americans on the tour were so disoriented and disturbed by hearing the careless (or at best linguistically substandard) use of what must certainly be America's most dangerous word, that all the group's chances of thoughtful learning about the serious and enduring legacy of slavery and of racially-based enslavement were totally lost for the rest of the day.

One of the most useful things I have learned in teaching is that pertinent personal experience, especially experience that one has strong feelings about and strong memories of, is one of the strongest of pedagogical tools. With that in mind, a careful and balanced account of the incident described above, taking into consideration the sensibilities, linguistic consciousness, and unstated racial value systems of all sides, could, if handled with the correct mix of sensitivity, humor, and linguistic curiosity, prove to be a very useful "teachable moment"—at least for the right kind of class.

Part 4: PLACE AS FOREGROUND

Focus: Updike's poem "Sao Paulo" comes close to being a poem without a narrative. Its main interest is the geography of the city itself, a city perceived by the speaker (a mostly neutral voice but one having many of the same habits of observation and emotion as the author himself) to be made up of "Buildings to the horizon, an accretion / big beyond structure…" This same speaker later "de- personifies the city, or "de-actuallizes" it, or deconstructs it, by reducing it to the "view" of the city as seen from a luxury hotel room—"view" itself being a quantifiable commodity in the worlds of real estate and tourism) by saying that "All afternoon the view sulked beneath my room."

In this poem no individual people exist, except for the removed and contemplative speaker, whom we can imagine up in his hotel room glumly gazing down at the huge shapelessness of Sao Paulo.

Explanation: Place is foregrounded in many passages in the two novels, sometimes for extended periods, sometimes for just long enough to locate the action in a place that has from the description taken on a greater reality. Updike's description of the city of Brasilia as seen from the air is one of those passages that, although brief, allow the place to exist in and of itself, independent of the central narrative being described as the novel runs its course.

In the chapter that begins in the hours after Isabel has been kidnapped by a suave hired gunman, who has been hired to take Isabel back to her father, Updike describes the nighttime metropolis in a chapter that begins "Seen at midnight from an airplane, Brasilia's lights trace the shape of an airplane, with long curved wings, on the vast black slate of Brazil's interior." This set of images, which make the artificial city of Brasilia into something that "seems to float on emptiness like a constellation, and then to tilt, as if wheeling toward takeoff past your own stationary position in space" has the effect, beyond mere verbal and visual dazzle, of emphasizing the unique position of Brasilia, as a truly artificial city carved out of the wilderness, and thus possessing an urban landscape and mindset like no other.

Here in Updike's novel, the reader can see the admittedly slight and unlikely plot fall into the background. What is most important here is not so much the story of two unlikely lovers, but the story of a real country, captured with as much a sense of reality as the author can generate. Moreover, the artificial landscape serves as an emblem of the lifelessness and sterility of the life Isabel will face over the next few years in that capital city, and as a university student in Brasilia studying meaningless subjects and spending her time in her favorite ice cream parlor, idly flirting with fellow students and listening (this part of the story takes place in the late sixties) to the impassioned posturing of her radical student friends.

Texts and passages to highlight: Updike's poem "Rio de Janeiro," like other pieces discussed, can be said to put the place in the foreground. The narrator who describes the "city that exults in nakedness," is not narrating the poem not from the position of a participant in some fictional struggle, but as an amused observer who lets the overwhelming imagery of Rio de Janeiro wash over him.

Visual aids to use: Pictures of Brasilia, and if possible an aerial picture such as Updike describes would help a class get a handle on the complicated place-foreground idea.

Part 5: SENSE, SENSUOUSNESS, AND SENSUALITY

Focus: In the early passages of Mark Helprin's *Memoir From Antproof Case*, the speaker plays with the conventional view of the Brazilians as oversexed and self-indulgent. Particularly notable is Helprin's description of Carnival as something other than a purely sexual revel. Helprin's narrator describes that annual bacchanalia, not as a purely sexual revel, but instead as a customary behavior, having more moral and emotional seriousness, and carrying more somber undertones in its portraiture of a people and their culture.

The narrator of the novel, although he admits in his early ranting and raving passages to hating Carnival, softens his disapproval somewhat by describing it as "a pageant of humility in which a huge mass of mortals parades before God in shame and sadness, declaring the corruption of the flesh." For a narrator like the narrator of *Memoir From Antproof Case*, who has placed himself in the position of admittedly unqualified judge of the sexual and personal behavior of the Brazilians, this sadness-based vision of what lies behind the long-standing Carnival tradition of sexual excess takes on some gravitas, a gravitas untypical of the occasionally clownish rantings of the sexually repressed and fanatically coffee-hating unnamed character who functions as the voice of this novel.

Explanation: Mark Helprin certainly plays some of the sexual material for laughs; however, the idea of humility that Helprin's narrator dimly senses, seems crucial to a more serious and less tourist-driven picture of the Brazilians who cavort in this stereotyped and tourist-ridden revel. The narrator's mixture of disdain and pity comes clear when he describes the young Brazilian naval cadets to whom he has been hired to teach English, comparing them to "puppy dogs [who] think they love Carnival. They see the whole thing as nothing more than sex and dancing, because they have not had the time to meditate upon the meaning of sex and dancing."

Conversely, the sexual scenes in Updike's Brazil can be said to operate in a completely different way. In the early scenes of Updike's novel, the act of sex, delineated in typical Updikian fashion by its unsentimental graphicness, becomes a playground of power. First, Isabel's seduction (or at least invitition) of Tristao becomes an act on her part in search of the power that she imagines will come with the loss of her virginity. For Tristao, the agenda in this liason is to be gentle and not to drive her away. In the act of coitus he in fact asks her at one point if he should stop, so as to protect her from pain in the moment of losing her virginity. All though these erotic scenes the unsentimental and graphic reality remains, occurring especially in the graphic genital descriptions, and in the details of coitus—this presented alternately from the points of view of both characters.

Later, in the Matto Grosso section, when this mismatched couple are wandering miserable and starving in the back country, an odd twist to the previously described sexual theme begins to make itself evident. The narrative aspect to this sexual change is manifested in the fact that while wandering through the outlands, Tristao and Isabel fall into a strange, and again probably unrealistic habit in which their continuingly vigorous coital relationship begins to function as a means of escape, the only form of sense-stimulation that the couple have left in the midst of their desolation. Whether starving and despairing individuals can actually be expected to behave in that manner, and to conduct such an energetic program of regular intercourse, need not concern the reader (after all, the geometrically inscribed mantel of true rationality has long ago been left behind by these characters).

Remarkable also in this novel is the idea that one can be fundamentally faithful to a lover without being perfectly faithful physically—resulting in a sense of permissiveness that permeates the lives of the two main characters during the long periods in the narrative during which they are separated from each other. Both Tristao and Isabel, in their state of loneliness or isolation, take casual lovers, forming relationships that go forward with varying degrees of intensity--yet at no time in the novel is there a suggestion that the so-called infidelities being embarked upon constitute anything like a shift in these characters' emotional focus. Indeed, the primacy of the relationship that Tristao and Isabel share never seems to be compromised by these frequent sexual interludes undertaken by both characters.

Texts and passages to highlight: Updike's poem "Rio de Janeiro" is largely about the ever-present sexuality manifested in the behavior of both tourists and *cariocas*. However, Updike as a poet stands several steps back, describing, for instance the "dental floss" bathing suits as something simultaneously more than and less than erotic. The poet quotes the disdainful attitude toward beach culture familiar in Brazil and particularly in Rio, as expressed by an upper class Brazilian—an attitude which seems not far off from the despairing disdain expressed by the *Memoir From Antproof Case* narrator. Updike's vision develops as follows: "'The ass," hissed to us a man of the elite, / "the ass has become the symbol of Rio." / Set off by suits of "dental floss," girls' buttocks / possess a meaty staring solemness / that has us see sex as it is: a brainless act / performed by lumpy monkeys, mostly hairless."

This ability to step back from a scene, especially a scene that exerts a personal force on the narrator, can be the source of mind-stretching exercises for students. What seems most "teachable" in the above lines is the idea that such a familiar picture, presented along with its familiar erotic associations, can be seen in an entirely different light, as in Updike's perception of semi-naked buttocks as having "a meaty staring solemness."

Though referring to a familiar picture, these lines change to whole focus of what is being looked at—a technique that can likely be discussed productively in the right kind of classroom. Some writers have described that method Updike uses as "thinking in Martian," in other words looking at something with all value-laden, societal, or conventional preconceptions removed. "Defamiliarization" is a more classic term for that technique

Visual aids to use: This section of the course would be well complemented by a large section of tourist advertisements, pictures that celebrate exactly the same empty sexuality that Helpern mocks and Updike deconstructs.

Particularly important would be some good photographs of Copacabana or Ipanema packed solidly with bodies in various stages of natural and acquired tan. Some photographs of this time—which would probably not be hard to find in the United States—can also serve to focus discussion on the idea of shades of skin color, of the Brazilian racial spectrum, and perhaps to point a class's attention to the question of how durable and honest that "spectrum" philosophy will really turn out to be.

Other media: Video, Music, etc: In most of the hotels that the Brazil 2000 Fulbright group stayed at, Brazilian MTV (Music Television) was available. Surely the constant eroticism of that programming could be helpful in getting students to think seriously about how sex fits into a society, how the sexual values and "hot buttons" of the Brazilian people differ from ours, and how a nation's sexual personality can be defined—ideally a process to be undertaken via a "Martian" or value-neutral viewpoint.

CONCLUSION:

The course plan here is a work in progress. There is no doubt that many other examples exist of American literature shedding light on Brazil. The limited number of sources I have used might best be used a starting point, from which a complete and comprehensive survey of all the literature detailing Brazil's image in American literary eyes—might be fashioned, for the benefit of instructors and students alike.

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ROSE-MARIE AVIN

THE CHANGING STATUS OF WOMEN IN BRAZIL: 1950-2000*

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I. GOAL AND DESCRIPTION OF THE PROJECT

Since World War II, Brazil has experienced a rapid transformation in its socioeconomic system. Its economy, dominated by a few export crops – especially coffee – became more diversified and industrialized. The contribution of agriculture to the economy declined from 28 percent in 1947 to about 11 percent in 1980, and 8 percent in 1998 (Baer 1989, 3; World Development Report 1999/2000). Furthermore, the share of manufactured exports as a percentage of total exports increased from 5 percent in 1965 to 53 percent in 1997 (Todaro 2000, 462; World Development Report 1999/2000). At the same time, Brazilian society, which had been rural, became increasingly urbanized. In 1940, only 30 percent of the country's population was urban; by 1980, this percentage had increased to 66 percent, and by 1990 to 80 percent (Baer 1989, 3; World Development Report 1999/2000).

According to The Economist (March 27, 1999), Brazil has the ninth largest economy in the world and is a top producer of steel, automobiles, and airplanes. These economic achievements, however, did not improve the lives of large number of Brazilians. In 1997, the mortality rate of children under 5 years of age was 44 per 1000 while the percentage of the urban population with access to sanitation in urban areas was 74 percent in 1995 (World Development Report 1999/2000). Although Brazil had an income per capita of 4,570 U.S. dollars in 1998, this income is distributed unequally among its citizens. In 1995, the richest 10 percent controlled 47.9 percent of national income while the poorest 10 percent only had access to 0.8 percent of the income (Ibid).

The goal of this project is to provide an understanding of how the economic status of Brazilian women has changed in the context of the rapid economic transformation that has taken place since World War II.

Description of the project

This project is composed of three parts. First, I provide a review of the literature to explain the impact of modernization on the status of women in other developing countries. Second, I evaluate the economic status of Brazilian women by discussing a number of measures that are regarded as useful indicators of women's overall status: their labor force participation rate, the degree of occupational segregation, the male-female earnings ratio, their level of educational attainment, their fertility rate, the allocation of housework, their role in government. Throughout the analysis I will acknowledge differences in the experiences of Brazilian women in terms of their social class. In summary, I will try to find answers to the following questions:

- What has been the experience of women in developing countries during the process of modernization?
- What have been the experiences of women in Brazil?
- What factors have shaped the experiences of women in Brazil?

Significance of the project

This Fulbright project is significant because it will allow me to incorporate gender analysis in two courses that I teach: Economic Development of the Third World (Economics 355), Economic Development of Latin America (Economics 356). Furthermore, this project will increase my understanding of the various experiences of women during the development process, information that I will incorporate in a new course entitled Contemporary Women's Issues: Gender and Economic Development (Women's Studies 480). I'm scheduled to teach the latter course during the 2001 summer session. After presenting the information in class, I will ask students to do a team project using some of the sources in the bibliography. Students will be asked to pick another country in Latin America and answer the following questions:

- How do the experiences of women in Brazil differ from women in the country that they have chosen, say Argentina, for example?
- What factors can account for the differences in status between the two countries?
- What are the policy implications of the results?

The purpose of this team exercise is to generate a thoughtful discussion about the factors that can account for differences in women's status in developing countries and to discuss some policy implications.

II. MODERNIZATION AND WOMEN IN DEVELOPING COUNTRIES: A LITERATURE SURVEY

Only recently have economists begun to explore the economic status of women in developing countries. Prior to the 1970s, the belief was that as countries experience economic growth women's status would automatically improve. Ester Boserup was the first researcher to reject the myth created by mainstream economists that a "rising tide lifts all boats." In her early work published in 1970, entitled Women's Role in Economic Development, Boserup argues that the development process has generally diminished the status of women around the world. Using empirical studies of women in Africa, Asia, and Latin America, she concluded that women have been denied access to resources, such as land and credit, that would otherwise increase their productivity. Furthermore, African women have been displaced from their land by policymakers on the patriarchal assumption that men are more productive. Overall, women in developing countries are segregated in jobs that generate not only the least amount of income, but the least prestige as well. They have been reduced to doing petty jobs such as selling food in the streets or as domestic servants. Many empirical studies (Beneria 1982, Deere 1987, Kopinak 1995) followed Boserup's study and they came to the same conclusion: Economic strategies designed to achieve economic growth through increasing agricultural and industrial productivity have marginalized women.

Diana Strassmann, a prominent feminist economist, argues that the nature of the economic discipline is part of the problem. In "Not a Free Market: The Rhetoric of Disciplinary Authority in Economics," Strassmann points out that the methodology used by mainstream economists obscure women's economic participation in society. Given that many economic activities undertaken are not traded in the market, women's work, therefore, has no value. Hence, women are invisible to policy makers and are considered "women of leisure."

In "Feminist Perspectives on Women in Development," Bunch and Carillo criticized development theorists and policymakers for their Western bias. They argue that mainstream economists put too much emphasis on the individual rather than the community, lack perception about the realities of women in developing countries, exclude women from the process of decision-making, and emphasize economic growth at any cost.

In "Colonialism, Structural Subordination, and Empowerment," Acosta-Belen and Bose argue that the contemporary condition of women in developing countries, especially in Latin America, can not be separated from their colonial experience. Historically, the exploitation of women and colonies has been fundamental to the development of world capitalism and sexism. They point out that throughout the development of capitalism, women have been appropriated and placed in a subordinate position of dependency by those who own the means of production and who control access to capital.

In summary, feminist economists and scholars in other disciplines have determined that women in developing countries have not benefited from the development process because of a highly patriarchal societal structure reflected in the institutions and the economic policies used to foster development. They also agree that the transformation of women's lives is an essential ingredient in the development process, an ingredient that was missing prior to the 1970s. How have women fared during the rapid transformation of the Brazilian economy that took place during the period 1950-2000?

III. MODERNIZATION AND WOMEN IN BRAZIL: 1950-2000

According to Silvia Berger, women in South America "experienced considerable changes in their economic status as a result of deep transformations in the region's societies" (The Elgar Companion to Feminist Economics 1999, 246). The region's emphasis on industrial growth after the 1930s, urbanization, and social movements have all contributed to the transformation of women's lives. The emphasis on industrialization combined with the existence of a highly unequal land distribution in the rural areas led to rapid migration into the major cities of South America, with women forming the largest component of the migrant population (Ibid, 247).

Labor force participation

Just like their South American sisters, Brazilian women migrated to the urban areas in large numbers, with the vast majority going to Rio de Janeiro and Sao Paulo. As a consequence, the percentage of women working in agriculture fell from 31 percent in 1950 to 15.3 percent in 1980 (Economic and Social Progress in Latin America 1987). At the same time, their share of services increased from 43.6 percent to 65.7 percent during the same period (Ibid). Their labor force participation rate in the formal sector also increased from 16.8 percent in 1960 to 26.6 percent in 1985 (Arriagada 334) to 30.3 percent in 1990 (Delgado et al. 2000). These numbers do not capture the full contribution of women to the economy. These official data tend to underestimate women's participation in the labor market because so many women work in the informal sector (see the following section on occupations). Furthermore, many women do work inside the home, but since their services are not traded in the formal market or do not earn an income, their activities are not counted.

Occupations

The emphasis on industrialization also created jobs for many women. In the industrial sector, for example, jobs were created in the textile and garment industries. However, the vast majority of jobs for women were in the services sector. Many women were able to find jobs as shop clerks, secretaries, teachers, officers, and nurses as a result of expanding state services in public education, health, and social security (Berger). A few well-educated women found positions in academia and law.

For the women with little education who migrated from the rural areas, it was not easy to find a job in the formal sector. They ended up in what is known as the informal sector of the economy, which comprises the self-employed and small-scale family-owned enterprises. They are engaged in an array of activities that include street vending and prostitution. Others found jobs as domestic servants. It was estimated that 1/3 of the employed women in Brazil are in domestic service, acting as nannies, cooks, and cleaning maids (Library of Nations, 65). According to Todaro, workers in the informal sector do not have job security, decent working conditions, and old-age pensions. Most live in "favelas" and lack access to public services such as transportation, and educational and health services (297).

Empirical studies also show substantial segmentation of the labor market by gender. The vast majority of the personal service workers are women (92.4 percent), of the maids and washerwomen (92.4 percent) (see table 4 in Appendix).

Earnings

Earnings is an important indicator of women's economic status because women's position in a society is most affected by their relative control over the means of production. With more economic power, women can have greater control over their lives and greater equality relative to the males of their group with respect to basic life options.

According to Arriagada, women in Latin America participate in the labor market for two reasons. On the one hand, poor women work in order to survive. Many of these women do not show up in most censuses because they work primarily in the informal sector. On the other hand, professional women work not only in search of income but also for personal fulfillment. There is clear indication that educated women make a lot less than their male counterparts.

In spite of the gains by educated Brazilian women in terms of better access to professional jobs, income received by women is lower than income received by men at all levels of education and for all professions. In 1985, women received 52.8 percent of the average male income in Sao Paulo (see table 7 in Appendix). Empirical studies have shown that the higher the level of education, the larger the income gap is. Furthermore, male income is always higher for the same occupations (see table 8 in Appendix). One interesting fact is that, in Latin America, the female working population has higher levels of education than the female population that does not participate in the labor market, and also more education than both the working and non-working male population (Arriagada 335).

Educational attainment

Women's educational attainment is an important indicator of their economic status in that women have more opportunities in the labor market. Furthermore, empirical studies have shown that educating women is a critical ingredient in breaking the cycle of high fertility, poor child health, low educational performance, and low income. In Brazil, there does not seem to exist differences in educational attainment between men and women but between women at different levels of affluence. In 1998, the female adult literacy rate as a percentage of the male rate was 100 percent (Human Development Report 2000). In 1997, the ratio of the female primary age group enrollment as a percentage of the male rate was 94 percent (Ibid). In 1997, the ratio of the female secondary age group enrollment as a percentage of the male ratio was 103 percent. During the period 1994-97, the percentage of female tertiary students as a percentage of males was 116 percent (Ibid).

Housework

In Latin American societies, women are, for the most part, solely responsible for the home and the caretaking of children. A study by the International Labor Organization shows that the time that women in Latin America spend on housework is often equal to or greater than that dedicated to paid work in the market. Studies also show that the incorporation of women into the labor market does not mean a reduction of work in the home (Arriagada 340).

Fertility

Significant demographic changes also took place during the time of rapid economic transformation. Brazil experienced decreases in the mortality rate, increases in life expectancy, and a fall in fertility rates. The fertility rate declined from 5.6 children in 1965 to 3.9 in 1980 and to 2.3 in 1997 (World Development Report 1999/2000, 1990). During the period 1990-1998, 77 percent of Brazilian women had access to contraception (World Development Report 1999/2000). This signifies that women have more control over their lives, and are able to increase their participation in the labor market because of fewer responsibilities at home.

Women's role in government

Women's role in government also serves as an important indicator of their status. The greater women's representation is among public officials, the more likely that women's issues will receive attention from public officials. In Brazil, women make up 50.7 percent of the population and 49.8 percent of the electorate (CFEMEA 1999). Brazilian women received the right to vote in 1932, the third country in the Americas after the United States (1920) and Ecuador (1929) (Skidmore, 64). In 1999, however, women made up only 6.1 percent of the National Congress (30 Federal Deputies and 6 Senators) (CFEMEA 1999, 4). Women also constituted 10 percent of State Assemblies (105 State and District Deputies) (Ibid). Women are practically absent from positions of power and decision-making in the public sphere. Recently, however, Ellen Gracie Northfleet, a former federal prosecutor and regional court judge, became the first woman to be appointed to the Supreme Court by President Fernando Henrique Cardoso. She commented that her appointment represented "considerable progress" for Brazilian women (New York Times 2000, A6).

It can be concluded that modernization and industrialization had different effects on the roles of women of various racial and social classes. On the one hand, economic growth and the expansion of higher education created new job and educational opportunities for white, middle-class women (Alvarez 1990, 9). Gender discrimination continues, however, in the labor market in terms of occupational segregation and earning gaps. Not only does it exist a large income gap between men and women in Brazil, it seems that the higher the educational level, the higher the income gap is. On the other hand, millions of poor and working-class women were pushed into low-paying, low-status jobs in the most exploitative sectors of the economy. As Brazil underwent many economic crises during the late 1970s as a result of the oil crisis, hundreds of thousands of poor, working-class women sought solutions to their families' needs by participating in the community self-help organizations and grassroots social movements that sprang up throughout Brazil in the 1960s and 1970s (Ibid). At the same time, the rapid entry of Euro-Brazilian, middle-class women into academia and other professions started a debate about women's equality among Brazilian intellectuals. What role did the women's movement play in the improvement of women's status in Brazil?

IV. THE ROLE OF THE WOMEN'S MOVEMENT IN BRAZIL

The Brazilian women's movement played a key role in the promotion of gender equality in Brazil. According to Sonia Alvarez:

> "...in the 1970s and 1980s Brazilians witnessed the emergence and development of what is arguably the largest, most diverse, most radical, and most successful women's movement in contemporary Latin America. By the mid-1980s, tens of thousands of women had been politicized by the women's movement and core items of the feminist agenda had made their way into the platforms and programs of all major political parties and into the public policies of the New Brazilian Republic (3)."

According to the Feminist Center for Studies and Advisory Services (CFEMEA), the decade of the seventies is a milestone for the women's movement in Brazil. That time period saw the rise of feminist ideology and of women's groups struggling for the democratization of Brazilian social and political relations. At the same time, the International Women's Year was celebrated in 1975 around the globe. The Decade of Women was launched in the world and, specifically, in Brazil where hundreds of women's groups emerged in the periphery of major cities. Over 400 self-professed feminist organizations were formed during the 1970s and 1980s (10).

At the end of the 1970s and during the 1980s, the women's movement broadened and diversified, extending itself into political parties, unions, and community associations. As a consequence, the Brazilian federal and state governments recognized the important role of women in society and the many constraints that have restricted their lives. Changes were made in the Federal Constitution and in public policies in order to fight the oppression of women in Brazilian society. The Constitution guaranteed the right to family planning, to protection against family violence, and to child-care and pre-school centers. Furthermore, common-law marriage was recognized as a family nucleus and discrimination against children born out of wedlock was proscribed. At the same time, many institutions and programs were created to facilitate women's equality before the law: Women's Rights Councils, special police stations for victims of domestic violence, specific Integral Health programs, and programs for the prevention of and the care for women victims of sexual and domestic violence (CFEMEA 1999).

During the 1990s, the women's movement took on a broader scope and a large number of Non-Governmental Organizations (NGOs) arose. This led to a diversity of projects and strategies. New structural and mobilization forms were formed during that period. For example, the following organizations were created: the Concerted Action of Brazilian Women (AMB), the National Feminist Network on Health and Reproductive Rights (RedeSaude), networks of rural and urban women workers, women researchers, religious women, Black women, lesbians, and others. Campaigns were launched, such as the For Women's Life campaign to maintain the right to abortion as indicated in the Brazilian Penal Code when the pregnant woman's life is at risk or when the pregnancy results from rape (Ibid).

CONCLUSION

Feminist thinking has illuminated the debate concerning the impact of modernization and economic growth on the status of women in Africa, Asia, and Latin America. Feminist scholars have challenged the notion that women automatically benefit as a country's income per capita increases. Furthermore, feminist insights on the power of social and cultural institutions, patriarchy, labor market segmentation and discrimination have challenged many of the key theoretical arguments of the mainstream development model. In the case of Brazil, rapid socioeconomic changes took place during the period known as the "Economic Miracle," a period in which many women gained access to education and economic opportunities. Furthermore, women's participation in the democratization process during the 1980s created a political space that translated into increased rights as women and as citizens of Brazil. Brazil's economic achievements, however, did not improve the lives of the vast majority of Brazilians, including Brazilian women. For Brazilian women who are poor and working class, the socioeconomic reality is different. As they poured out of the rural areas, they ended up struggling for economic survival in the informal sector of Brazil's major cities.

More economic research is, however, necessary to capture the complexity of women's lives in Brazil. It is important to acknowledge differences in the reality of women in terms of race, class, and ethnicity. For example, the impact of modernization was different for indigenous, Afro-Brazilian women, and for middle-class Euro-Brazilian women. The voices of these various groups of women need to be heard.

The previous analysis will be presented in Economics 355, Economics 356, and Women's Studies 480. In the first presentation (75 minutes), I will show slides of the various cities that I visited in Brazil to give students a sense of the beauty, economic wealth, and the cultural diversity of Brazil. In the second presentation (75 minutes), I will use the information included in this project using transparencies, charts, and the tables in the Appendix. Students will be assigned an out-of-class team project to compare and contrast the status of Brazilian women to women in a different country in Latin America. They will use information from the World Bank Development Report, the Human

Development Report, the Appendix at the end of the project, and the book and article by Sonia Alvarez. In the third lecture (75 minutes), students will present their report. The purpose of the team assignment is to generate a thoughtful discussion about the factors that can account for differences in women's status in Latin America and to discuss some policy implications.

APPENDIX

Table 1 Participation by Gender, 1960 and 1985 (refined rates)

	Men		Women	
Country	1960	1985	1960	1985
Argentina	78.3	67.1	21.4	24.7
Barbados	72.6	68.4	39.6	55.4
Bolivia	80.4	70.9	33.2	21.5
Brazil	77.9	71.8	16.8	26.6
Colombia	75.5	67.3	17.6	19.2
Costa Rica	79.3	73.5	15.0	20.6
Cuba	72.7	64.0	13.9	29.6
Chile	72.5	65.2	19.7	24.4
Ecuador	82.1	69.2	17.3	16.6
El Salvador	80.7	72.9	16.5	24.3
Guatemala	82.0	71.7	12.0	12.9
Guyana	73.9	71.8	16.7	23.6
Haiti	84.0	72.9	72.1	52.2
Honduras	82.7	74.5	13.7	15.6
Jamaica	76.9	68.7	43.6	56.0
Mexico	72.5	68.1	14.3	25.0
Nicaragua	80.5	70.8	17.3	21.3
Panama	75.8	67.1	20.2	25.4
Pataguay	78.5	75.5	21.3	19.5
Peru	73.1	66.5	20.4	21.4
Dominican Republic	75.9	70.7	9.3	11.3
Suriname	68.5	59.3	19.1	23.6
Trinidad and Tobago	71.2	69.5	25.8	26.8
Uruguay	74.3	67.6	24.1	28.2
Venezuela	77.1	68.4	17.2	25.3

Source: ECLAC 1989a.
Note: Percentage of working population aged 10 and up, over total population aged 10 and over.

Source: Arriagada, "Unequal Participation by Women in the Workforce," 1995, p. 334.

Table 2 Female Participation by Marital Status and Education, 1980 (women aged 10 and over)

Country	Total	Level of schooling (years)			
		0–3	4–6	7–12	13 and over
Argentina					
Single	43.3	30.2	46.7	40.3	56.2
Non-single	20.6	12.4	16.2	32.3	58.0
Brazil					
Single	33.8	23.2	35.3	57.6	75.1
Non-single	22.1	16.7	22.8	44.3	69.6
Chile					
Single	29.5	30.2	28.0	28.3	42.8
Non-single	22.2	14.8	18.2	26.3	54.8
Ecuador					
Single	21.7	22.1	19.7	17.7	48.7
Non-single	16.8	11.2	12.2	27.6	56.5
Panama					
Single	34.9	22.4	40.9	28.8	63.0
Non-single	26.5	10.9	19.3	43.9	75.2
Uruguay					
Single	30.9	21.5	28.6	34.6	58.8
Non-single	24.5	16.5	21.4	35.4	71.5

Source: ECLAC 1989b.

Source: Arriagada, "Unequal Participation by Women in the Workforce," 1995, p. 335.

Table 3 Percentage Distribution of the Working Female Population, by Sector, 1980

Sector	Argentina	Brazil	Costa Rica	Chile[b]	Ecuador	Guatemala	Panama	Paraguay	Peru	Venezuela
Agriculture and hunting	3.1	14.2	6.4	2.8	12.6	9.7	7.9	12.0	24.9	2.6
Mining	0.1	0.1	0.0	0.2	0.1	0.1	0.1	0.0	0.4	0.4
Manufacturing	16.9	18.6	20.3	15.7	15.5	18.8	8.5	20.8	12.0	16.2
Construction	0.3	0.5	0.4	0.1	0.3	0.2	0.9	0.1	0.1	0.6
Utilities	0.8	0.5	0.3	0.4	0.8	0.6	1.0	0.2	0.3	1.1
Commerce	18.8	12.5	20.6	23.6	18.5	21.9	17.4	15.6	20.2	21.1
Transportation	1.4	1.4	1.1	1.8	1.0	0.8	3.7	1.2	1.3	2.1
Financing	5.1	2.8	2.2	2.8	2.5	2.6	5.3	2.1	2.7	6.0
Services	53.4	49.4	48.7	52.6	48.7	45.3	55.2	48.0	38.1	49.9

Source: ECLAC 1989b.

Source: Arriagada, "Unequal Participation by Women in the Workforce,"
1995, p. 337.

Table 4 Feminization of Occupations, 1980

Occupation	Argentina	Brazil	Chile	Ecuador	Panama	Uruguay
Professionals and technicians	51.9	56.0	53.7	42.5	54.3	57.4
Nurses and paramedics	83.8	78.9	84.6	62.3	74.5	83.1
Professors/teachers	84.7	85.8	63.8	54.9	70.0	76.4
Managers/administrators/owners	9.8	17.1	15.4	29.5	19.8	17.1
Office workers	41.4	44.9	41.4	45.4	64.4	35.2
Saleswomen/store owners	27.8	34.0	38.4	30.0	34.6	27.0
Salesclerks	29.8	41.1	37.6	31.3	38.1	41.5
Farm workers	5.4	13.1	4.7	7.4	3.8	4.4
Artisans/factory workers	10.8	16.5	64.8	44.8	64.9	70.0
Other workers	—	—	12.5	13.7	12.4	6.1
Personal service workers	64.3	69.7	71.4	58.5	55.6	61.8
Maids, washerwomen	98.3	92.4	95.3	89.7	89.3	98.9
Total	27.5	27.5	29.3	20.8	27.6	28.6

Source: ECLAC 1989b.
Note: Percentage of female workers as a share of the total employment in each sector.

Source: Arriagada, "Unequal Participation by Women in the Workforce," 1995, p. 338.

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Table 5 Unemployment Rates by Age and Gender, 1985

City	Population 15 years and older	Population aged 15 to 19	Population aged 20 to 24
Bogotá	13.6	33.9	22.3
Men	10.1	32.3	17.8
Women	18.6	35.6	27.2
Caracas	9.8	21.5	15.6
Men	10.5	23.8	16.1
Women	8.6	16.7	14.8
Panama	10.4	32.3	22.7
Men	9.4	30.6	19.9
Women	12.2	34.7	27.7
San José	7.3	19.8	13.1
Men	6.8	18.5	11.7
Women	8.2	21.8	15.3
São Paulo	5.2	13.7	7.2
Men	5.0	13.4	7.2
Women	5.6	14.2	7.2

Source: ECLAC estimates.

Table 6 Female Employment and Unemployment Rates, 1982 and 1985

	Employment rates		Unemployment rates	
City	All women	Women aged 15–24	All women	Women aged 15–24
Bogotá				
1982	35.8	29.5	4.2	8.7
1985	39.9	33.0	18.6	30.0
Caracas				
1982	35.3	26.9	4.8	8.3
1985	37.2	27.5	8.6	15.3
Panama				
1982	33.6	24.4	14.2	29.3
1985	33.8	21.4	12.2	30.3
San José				
1982	37.7	34.1	9.2	18.5
1985	32.4	29.4	8.2	17.5
São Paulo				
1982	35.4	49.5	4.7	7.5
1985	42.5	51.1	5.6	10.5

Source: ECLAC special tabulations based on home surveys.

Source: Arriagada, "Unequal Participation by Women in the Workforce," 1995, p. 343.

Table 7 Average Income Indicators Among Working Population by Gender and Level of Schooling, 1985

	Bogota		Caracas		Panama		San José		São Paulo[a]	
Level of schooling	M	W	M	W	M	W	M	W	M	W
None	61	42	53	40	—	—	70	76	50	23
Primary	—	—	—	—	—	—	—	—	78	37
0–6 years	69	52	76	46	63	42	77	52	84	44
Secondary 7–12 years	93	70	104	65	99	83	104	82	142	77
University 13 years+	263	152	221	134	251	157	175	140	335	150
Total	115	76	116	71	106	88	107	85	117	62

Source: ECLAC tabulations based on the home surveys.
Notes: Measured as an index (= 100) of average income of the population as a whole.
a. Levels of schooling in São Paulo are: no schooling; 1 to 4 years; 5 to 8 years; 9 to 11 years; and 12 years and over.

Table 8 Average Income Indicators of Working Population by Gender and Occupation, 1985

	Bogota		Caracas		Panama		San José		São Paulo	
Occupation	M	W	M	W	M	W	M	W	M	W
Professionals	313	193	240	154	317	180	200	175	340	142
Technicians	197	154	138	71	164	118	167	125	168	72
Directors/ managers/ public admin.	540	373	205	175	195	158	234	124	347	191
Secretaries	105	85	77	70	91	101	98	50	95	102
Business employees	89	43	102	76	110	76	93	69	114	52
Self-employed	163	78	118	49	67	51	116	79	149	69
Skilled/ semi-skilled workers	75	49	89	60	88	67	81	73	86	93
Unskilled workers	61	51	75	46	69	65	75	63	40	33
Domestic employees	58	54	48	40	60	33	80	46	28	20
Total	116	74	116	70	106	88	107	85	117	62

Source: ECLAC, based on the home surveys.
Note: Average income for total population is taken as a basis for the index (= 100).

Source: Arriagada, "Unequal Participation by Women in the Workforce," 1995, p. 345.

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THE EDUCATIONAL SYSTEM AND THE STREET CHILDREN OF BRAZIL

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THE EDUCATIONAL SYSTEMS AND THE STREET CHILDREN OF BRAZIL

I. Introduction

The world's fourth largest country in area (3.2 million square miles), Brazil has been virtually the same size since it gained independence from Portugal in 1822. Stretching from above the equator to below the tropic of Capricorn, it covers nearly half of South America, encompassing a range of climates from equatorial to temperate. In the northeast, school attendance is hardly possible during cyclic droughts, while in the north many schools are inaccessible throughout the rainy season.

Population distribution also varies considerably. Brazil is the fifth most populated country in the world, with a population about 171 million, just behind China, India, Russia, and the United States. While in the south and southeast, 59 percent of the total population is concentrated in only 18 percent of the territory, the north contains 5 percent of the population on 42 percent of the land. Although by 1990, national demographic density was 52 inhabitants per square mile, in Para in the Amazon it did not reach one inhabitant per square mile, and in the Rio State it surpassed 260 inhabitants. Population growth also differs greatly from region to region. Over the period from 1980 to 1990, population in the southeast grew five times more than in the north.

Socioeconomic disparities are likewise striking, whether one compares fertility rates, protein and associated calorie deficiencies, school enrollment ratios, literacy rates, or wages. By 1990, per capita income in the center-south was thrice that of the other regions. When the most and the least developed states were compared, per capita income showed a ninefold difference.

As to culture, it varies so much that a true mosaic is to be found. Not infrequently, a patriarchal mode of living coexists in close proximity with post-industrialism. Schools, obviously, reflect such distinct values. Contrasts are so sharp that writers describe two Brazils and caution against making nationwide reports.

But the educational system has to cope with such interregional differences, further aggravated by great distances which involve transportation of teachers, pupils, and materials. Moreover, it must serve a fast growing population, which by 1998 totaled over 171 million, 40 percent of whom were under the age of 15 and 51 percent under 20. Although, since the 1960's demographic growth has been declining, the shortage of teachers and classrooms has been chronic. Population increase decreased from the annual peak of 3.0 percent in the 1950s to an average 2.5 increment during the 1970s. Factors accounting for this decrease include: (1) rapid urbanization (from 1940 to 1990, the urban population expanded by 31 to 68 percent); (2) increasing schooling of women (in 1990, both literacy rates and the proportion of residents with up to eight years of schooling were similar for men and women and in urban and rural areas); (3) the rising participation of women in the labor force (their share in the economically active population more than doubled over the period 1950-90); (4) a decrease in the church's authority (modern birth control methods have been openly discussed - and disseminated - though 93 percent of the residents declare Roman Catholic affiliation); (5) some private family-planning services (public welfare agencies have as yet deferred implementation of family planning); (6) the far reaching influence of modern transportation (notably trucks, able to traverse rough roads to take new commodities to the remotest villages); (7) the wide penetration of the mass media (by 1990, 1067 radio and 95 television stations covered the whole country, portable radio and television receivers being found everywhere, from faraway settlements to metropolises and even in shanty towns). Nonformal education has been fostering social change, since it propagates new beliefs and behavior patterns but mostly spreads value systems in which large families have little place and women follow careers.

Brazilian society has been marked by tradition of tolerance, an unhurried way of life, indifferent to ethnic barriers, and a measure of individualism. Bearing witness to its openness are its history of peaceful negotiation of internal and external dissent, and its remarkable integration of people of all origins and races. This miscegenation began as the first Portugese settlers interbred with Indians, and later with blacks brought from Africa as slaves. In the 19th century, it widened to embrace European immigrants who came flocking to Brazil. Most came from Portugal, Italy, Spain, and Germany, and helped to reconstruct an economy suddenly deprived of slave labor (abolition passed by law in 1888). They promoted trade and imitated manufacturing, giving birth to the cities - and to the middle class. Until then, a semi-feudal structure of masters and slaves had characterized the country's agrarian society.

But even in the patriarchal extended family, with its numerous aggregates, social mobility had existed. Marriage, wealth, compardio (help from influential godparents), and schooling were effective paths of social ascent. A college diploma opened doors, irrespective of origin or color. A bachelor's degree in law, in particular, granted access to the highest social, administrative, and political spheres. Even nowadays schooling favors social mobility: secondary education may lead to middle-class membership; higher education paves the way to inclusion in the upper classes. For those unable to afford post-primary education, military schools and seminaries continue to hold promise of vertical mobility. Besides being free, they have prestige and offer second-and third-level courses.

A flexible social structure and the possibility of displacement encourage horizontal mobility. Though government controls internal migration and tries to curb rural exodus, by 1990 about 40 percent of inhabitants lived away from their home towns, the nine metropolitan regions contain 29 percent of the total population. While unqualified workers, the majority of whom are illiterates, swarm into the largest cities, qualified professionals transfer to hold key positions in developing areas or in territories opened up by westward expanding frontiers.

A single language (Portugese), a secular state that supports religious freedom, and practically a single religion facilitate interpersonal relations. Social distances derive more from economic or cultural factors than from other sources. And both these factors are associated with education. Salary and education have been found to correlate positively and significantly in all strata. Of workers earning the minimum salary in 1990, 80 percent had at most four years of schooling, whereas, of those earning 10 times more or over, 70 percent had at least nine years of schooling.

The country's economic structure underwent great changes from 1940 to 1990. Until 1940, agriculture and industry were advancing at similar rates. But prompted by restrictions on imports in the two world wars and increased demand for exports, industrialization accelerated. From 1949 to 1981, the contributions of the three economic sectors to the national product altered greatly. The share of the primary sector decreased from 26 to 13 percent, that of the secondary sector rose form 23 to 32 percent, and that of the tertiary grew from 49 to 56 percent. Meanwhile the GNP expanded at an average annual rate of 6.5 percent. At the beginning of the 1990's however, factors such as chronic inflation (reaching three digits in 1990), the energy crisis, and mounting foreign debt impaired the economy. Nevertheless, exports surpassed imports.

During its over 170 years of independence, Brazil has had six constitutions and many amendments. Autocratic and democratic regimes alternated, but overall the latter prevailed. A federal republic, Brazil comprises 23 states, 3 territories, and a federal district. States are divided into municipalities (4,000 in number) which differ widely in size (from 22 to 280,000 square kilometers) and in demographic density (up to 11,700 inhabitants per square kilometer).

II. Historical Periods of Education

Brazilian education may be conveniently divided into six historical periods, each of which has been a reflection of the culture and most commonly analyzed within macro-level economic, social, or political frames of reference. For nearly four centuries, and four of the six periods cited here, Brazilian education served as an instrument for the maintenance of the status quo in an agriculturally based senhorial society. However, beginning about 1930 the nation began an intensive effort to diversity its economy and to modify its social structure to serve an economy characterized by growing awareness of the economic, political, and social potential inherent in the achievement of literacy for a significantly expanded segment of the nation's population. The current basic issues are popular education versus education for a small, privileged group, instrumental versus speculative academic curricular orientations; and, at the secondary level, public versus private control of the educational system. These issues have engendered efforts to develop transformed and/or new institutional structures that may provide the nation's school age population with the education and training appropriate to living and working in an exponentially diversifying economy and an urbanizing society.

Four Stages from 1500 -1930's. The estimated one million Indians of Brazil at the beginning of the 16th century lived in the most primitive cultures found in the Western Hemisphere. They consisted of four main groups: the Topi, Carib, and Arawak (classified together as Tropical forest Indians), and Ge-speaking peoples classified as Marginal Cultures. Economies of the Tropical Forest tribes were based upon agriculture while the Marginal Culture people were nomadic hunters, fisherman, and gatherers. None of the groups had developed a written language, and the skills and traditions of their cultures were acquired by modeling the behavior of adults and by engaging in the ceremonial rites-of-passage appropriate to an individual's sex, age, and status position.

The first European educators to visit Brazil were six Jesuits who arrived in Salvador, Bahia, in 1549. While limited numbers of Benedictines, Carmelites, and Franciscans also entered Brazil, the Society of Jesus dominated the educational effort for over two centuries during which time they laid the foundation of Brazilian educational philosophy. During the first century of the tenure of the Jesuits, literacy training was initiated as the basis for Christianizing the Indians, and a limited number of colegios (secondary schools) were developed which offered more advanced training in writing, arithmetic, Latin, and sacred history along the lives outlined in Ratio Studiorum. The emphasis upon grammar, rhetoric, and humanities undergirds the educational legacy of the 210 years of Jesuit preeminence.

A third period of Brazilian educational history began with the banishment of the Jesuits from Brazil in 1759. The ouster left an educational vacuum; education entered into and remained in the doldrums until the arrival of the Portugese Court in Brazil in 1808 at which time the ideas, concepts, and thought of the Encyclopedists and Positivists were introduced.

During the fourth period, the need to provide for the military defense of the colony of Brazil precipitated a call for the preparation of military and civil engineers. Therefore, a

Naval Academy and a Military Academy were established in 1808 and 1810. These institutions, of a directly instrumental nature, represented a break with the scholastic traditions of the earlier established educational enterprises in the colony. However, schools of this "technical" character were antithetical to the culture of the erudite elites and the results of various efforts to foster a broadly based system of education were abortive.

In 1823 concern for free popular education was espoused, but under a decentralized system of control the program had little effect. In 1834 the Ato Adicional called for Provincial Assemblies to be responsible for primary and secondary education while higher education would be centrally administered. By 1872 less than 2 percent of an estimated population of ten million was enrolled in elementary level schools. The structure of the social order with an elite of Doutoes (frequently educated abroad and intellectually far removed from the lesser educated class) remained little changed during the Empire Period (1822-1889) although the seeds of social and educational change had been planted during this period.

At the time of the founding of the Republic (1889) approximately 250,000 children were enrolled in elementary education, some 10,400 students were in secondary schools, and 2,300 students were attending institutions of higher education out of an estimated total population of fourteen million. The system of secondary and higher education were designed to continue to prepare the elite of the nation while the popular system consisted of primary schools, normal schools, and a limited technical education, all administered at the state level.

In the decade of the 1920s the so-called Washington Luis reforms affected primary education as the state of Sao Paulo democratized primary schools and established the pattern of three years of schooling in rural areas and four years in urban areas. The end result of this reform provided a tripartite system, one rudimentary and restricted portion with little probability of emancipating the rural peasantry from the burden of illiteracy, another portion providing for the urban middle class and its aspirations for upward social mobility via education; and one portion for the economic and social elite. A more universal system of education was espoused in the Federal District in 1928 but was aborted during the Vargas-led Revolution of 1930.

Two Stages from 1930 to 1964. Centralization of education increased during the fifth period of the Ministry of Education and Public Health was established in 1931 and the Federal Constitution of 1934 called for the Federal Government to establish a national education plan to cover all "levels and branches" of education in the nation. Criteria were established for the development of a university system, secondary education was extended to a two-cycle, seven year system, former legislation was revised to facilitate the expansion of private secondary schools while primary schools and normal schools generally remained in the doldrums. Following World War II the Congress passed legislation calling for the equivalence of secondary "tracks" in order to permit the transfer of students from one curriculum to another and to make it legally possible for graduates of all secondary-level courses to enter the university.

The sixth period may be defined as beginning with the advocacy of the "Law of Guidelines, and Bases of National Education" in 1948. The "Law," as promulgated in 1961, was a compromise document calling for a moderate degree of decentralization and provides the potential for increased Federal, State, and County cooperation. By the 1960s the concept of explicitly planning for the development of human resources via programs including education had taken root. The Federal Council of Education made the following statement:

> In some culture or civilization enters on a phase of transformation in consequence of a change of the structure and working conditions of society, as is the case of Brazil, the contingency of transforming schools and increasing their number so as to attend to the new needs of a society in transformation becomes a real condition of its survival.

In 1962, spokesmen such as Anisio Teixeira were being more specific in calling for reform measures:

> For many years we have been in the condition of our Xavante Indians, who, having learned to use steel axes, could no longer do without them and saw themselves tied to those who supplied the axes. Now that we already produce steel, telephones, and penicillin, thereby increasing our autonomy, we risk to

> subordinate ourselves to foreign standards and skills. We will really be autonomous only when the renovation of our factories can be performed by our own engineers and technicians, according to procedures resulting from our own special conditions. This is the road we must follow if we are to stop up the rate of our production and reduce the distance between Brazil and the technically advanced nations. They will be ahead of us unless and until we develop a new kind of higher education to produce scientists and technicians of our own; in other words: unless and until we have education for development.

Since 1930 the pace and pattern of Brazil's economic and social structure have been structurally modified Educational leaders continue to contribute to the transformation of the schools so to attend to the new needs of a transforming society.

III. The Educational System

Current Patterns: The current educational system has to cope with such interregional differences further aggravated by great distances which involve transportation of teachers, pupils, and materials. Moreover, it must serve a fast-growing population, which by 1998 totaled 171 million, 40 percent of whom were under age 15 and 51 percent under 20. Although, since the 1960s, demographic growth has been declining, the shortage of teachers and classrooms has been chronic. Population increase decreased from an average annual peak of 3.0 percent in the 1950s to an average 2.5 percent in the 1990s. Factors accounting for this decrease include: (1) rapid urbanization (from 1940 to 1990, urban population expanded by 31 to 68 percent); (2) increasing schooling of women (in 1980, both literacy rates and the proportion of residents with up to eight years of schooling were similar for men and women in urban and rural areas); (3) the rising participation of women in the work force; and (4) a decrease in the church's authority. To sum up, it could be said that nonformal education has been fostering social change, since it propagates new beliefs and behavior patterns but mostly spreads value systems in which large families have little place and women follow careers.

Goals of Education. Self realization, conscious citizenship, and vocational qualification are the goals of the system, which stands on the principles of national unity, freedom, and human solidarity. Regarding education as a universal right and duty of the state, it relies on the combined efforts of family and schools and other social groups.

Work-oriented education is rather recent, since up to the 1930s school was seen as a privilege and was therefore selective. But as industrialization advanced, and the rural aristocracy declined, school became an agent for personal development and social change. The traditional literary and humanistic studies cultivated since colonial times in Jesuit schools, which for centuries dominated Brazilian education, began to lose ground.

Structure and Size of the Educational Effort. The educational system comprises regular, supplementary, and special education. Parallel with these subsystems are other national subsystems: the military and the system of personal qualification.

The regular system comprises: (1) preschool (maternal classes for ages 3 to 5 and pre-school from 4 to 6); (2) first level (grades 1-5, ages 8 to 13); (3) second level (three grades 6-8); (4) third level (university); (5) fourth level (graduate level consisting of masters and doctoral studies). Secondary schools have different tracks: academic, teacher training, commercial, industrial, and agricultural.

Enrollment in public schools in 1980 amounted to the following percentages of total enrollment per level: preschool 53 percent; first level 88 percent; second level 54 percent; and third level 30 percent. These ratios would have been even larger had government scholarships to attend private schools been computed.

Failure rates are high. In 1980, repeaters represented 19 percent of first-level enrollments and 7 percent of second level. Retention is weak, major dropout points appearing between levels and, crucially, between grades 1 and 2. The 1968 cohort illustrates the situation. For every 100 of its first graders, 46 reached grade 2, 37 grade 3, 30 grade 4, 29 grade 5, 22 grade 6, 20 grade 7, and 17 grade 8. Verbose instruction, malnutrition, and economic difficulties contribute to such results. Only 56 of every 10,000 first graders finished the third level in the 1970s.

From 1940 to 1980 enrollment multiplied by 34 in preschool, 7 at the first level, 29 at the second level, and 75 at the third. Third level expansion might be explained by long-term demand, since the first universities date from the 1930s (when separate colleges began joining together). More, important, however, were the national prospects for upgrading leadership which were implemented by the Ministry of Education as part of socio-economic development programs. The Ministry also heavily supported preschool education in an effort to reduce grade 1 failure.

Supplementary education fills the first and second level gaps in schooling for those 14 and over. Emphasizing vocational training, it encourages individualized study, requiring only that the first level be completed within five academic years and the second level in a minimum of three years.

Outstanding nonformal education programs include: first and second level sequenced courses, offered by public and private radio and television networks with booklets sold at newsstands at normal prices; university extension projects, which regularly send interdisciplinary teams of students to do community work at their "advanced campuses" in backward areas; literacy courses maintained by the Brazilian Literacy Movement, created in 1960 and which has produced millions of successful students; open university courses started in 1982 by Brasilia University; and since 1946, lifelong education and leisure skills conducted by the social services of both the Trade and Industry National

Confederations.

Administration. Despite interregional disparities, administration of education has traditionally been centralized. States and municipalities organize and administer their own systems within the framework laid down by legislation and by federal and state councils. The ministry of Education and the states or municipal secretaries supervise compliance with legally detailed requirements. Public and private schools at all levels fall under their supervision. The federal government organizes and administers the territorial systems, as well as the federal system. The goal of which is to supplement state and municipal systems.

Decentralizing initiatives, attempted since 1834, have been ineffectual, perhaps due to paternalistic attitudes inherited from colonial times or to a tradition of central control prevalent in the Jesuit system which educated generations of the dominant classes. Another reason could be the desire to foster national unity within a vast territory.

Finance. The Federal government accumulates the funds for education, chiefly from taxation revenue, income tax deductions, the lottery, and compulsory private contributions. Such resources are then allocated by the Ministry of Education both to states and federal programs, such as improving nutrition through free school meals.

Substantial funds come from the "educational salary" instituted in 1964, whereby all private concerns pay monthly deposits to the National Education Fund. These are equivalent to 2 percent of their employees' pay. The Ministry of Education then distributes such funds among the states, earmarking them for scholarships for first level pupils and for school equipment.

Primary education was declared compulsory by the 1946 Constitution and the same law specified the amounts to be contributed by the federation, states, and municipalities, in terms of percentages of education of taxation revenues. A subsequent constitution and its amendments, however, restricted such specifications to municipalities, demanding that they allocate 20 percent of their taxation revenue and of their quota in the Federal Participation Fund for "education and culture."

From 1965 to 1976, national expenditure on education, averaged 2.6 percent of the GNP.

Supply of Personnel. By 1980, Brazil's 1.2 million teachers were distributed as follows: preschool 4 percent; first level 71 percent; second level 16 percent; and third level 9 percent. Second and third level teachers often work part time in two schools.

Primary teachers, 99 percent of whom are female, are trained in normal schools. Secondary teachers are trained in four-year university licensing courses. Education specialists (administrators, supervisors, counselors and inspectors) are likewise trained in universities. Only registered personnel may work in schools: primary teachers register with state or local education secretaries and all others with the Ministry of Education.

Where teacher shortage is extreme, lay instructors are accepted for grades 1 to 4, provided they have 8 years of schooling. Radio and television courses offer them guidance, while the regular system provides "additional studies" to those willing to teach in grades 5 to 8. Lack of secondary teachers is alleviated through two-year "short licensing" courses or even through "sufficiency" examinations, open to secondary school graduates who have completed "additional studies." In larger cities, upgrading intensive short courses are held fairly frequently.

Curriculum. First level schools offer "fundamental education," second-level school stress "vocational qualifications," third-level institutions "develop sciences, literature and the arts, train professionals, and conduct research." The Federal Council of education determines nationwide "core curricula" for first- and second-level schools and also the general structure of third-level courses. State councils guide schools in choosing specialized subjects of local interest which they add to the core subjects in order to meet the requirements of a "full curriculum." This "specialized" part of the curriculum begins in grade 7 and progressively increases in the following grades. It is usually oriented towards vocational training.

Examinations, Promotions, and Certification. The Education Law requires that evaluation be both quantitative and qualitative, the latter prevailing over the first. Promotions are decided by teachers, on the basis of school status (approved by the state council) and of student performance. Federal legislation prescribes a minimum attendance rate, the length of school terms, certification requirements, and remedial study periods to be offered to underachievers.

Entrance examinations to the public universities and high schools are most competitive, since admission is limited and fees are nominal. At all levels, essays and objective questions make up the examinations; no standardized tests are used.

Educational Research. Systematic educational research commenced in the 1930s, promoted by a few state agencies and by the National Institute for Education Studies and Research (INEP) which was created within the Ministry of Education. Since then, the INEP has been chief coordinator of educational research in Brazil. Since the 1930s, cyclical dominance of core themes has marked research. Up to the early 1950s, the "new school" vogue instigated psycho-educational studies conducted within classrooms. In the next decade, researchers left the classroom to probe wider sociological problems. Through the 1960s, as national development plans stressed human capital, economic issues prevailed. In the 1970s, small individual studies, mostly surveys, predominated as graduate courses expanded. Investigations were then usually associated with requirements for master's and doctoral degrees.

Illiteracy, high failure, and dropout rates at the first level, notably in grade 1, and consistently poor performance in college entrance examinations are recurring themes in research. Current major investigations focus on primary education in rural and depressed urban areas and the secondary-level training of technicians.

Chief financing sources for educational research are the Ministry of Education and Culture, the INEP and the National Financing Agency for Studies and Projects. Among private research foundations in the country, only a few display a strong commitment to education.

Major Problems. Urgent problems to be attacked in 2001 are the shortage of teachers and of classrooms for a fast expanding population, the relative inefficiency of schools in rural and depressed urban areas (where malnutrition and substandard living conditions hinder learning, schools detachment from community needs, the inability of rural education to improve local life which is readily depleted of human resources because people continue to block to the cities; and the growing number of street children.

Measures initiated to alleviate such difficulties include: the provision of radio and television educational programs geared to local needs, mostly for mother-infant groups, lay teachers, and preschoolers; less rigidity in curricula so that they adapt more to regional needs; and the provision of national free school meals of elementary school pupils.

IV. The Street Children

This part of the paper considers the issue of street children from the point of view of the children themselves, their own needs and desires and the extent to which these children are often ignored by Brazilian society in its attempt to try and "solve" the street children problem. Most of the examples cited are drawn from Rio de Janeiro, the former capital.

Brazil is often called "a country of contrasts." It is one of the world's largest economies and industrial powers: it includes some of the world's largest cities (#3 Sao Paulo 16 million and #14 Rio de Janeiro with 10 million) with extensive prosperous residential and commercial areas yet a considerable proportion of its population are illiterate while a high proportion of its population live in illegal settlements (favelas). There are also many children and adolescents for whom the streets are the best possibility for survival and happiness. One could almost say that there are two Brazils-one which is an integral part of world capitalism although surrounded with liberal talk and concepts; and, a second, the popular culture, more turned in on itself, mestizo, popular, containing strong elements of Afro-Brazilian heritage. Official Brazilian society often seeks to hide this second aspect yet ironically, it is this aspect which attracts so many tourists from Europe and the United States. Both aspects are essential parts of Brazilian society and Brazil's economy, yet they exist side by side with considerable conflict between the two.

These two contrasting sides of Brazil are not new. The Constitution of the Empire of Brazil in 1824 - the first Constitution of the independent nation was meant to reflect the joining of the former Portugese colony with paths leading to "civilization." Yet this Constitution remained entirely silent in regard to slavery. One of the key elements of the society at that time was thus ignored. This duality has not changed much in the years since then. Countless government policies, both social and economic, have failed to consider the values and attitudes of popular culture of thousands of boys and girls whose lives are centered on the city streets and who contradict the elite's image of what development should be. Perhaps most seriously, many such policies reveal the prejudices of the elite in regard to not only to the poor but to popular culture as a whole.

Selling newspapers, candy or fruit, polishing shoes or petty thievery provides the livelihoods for thousands of poor children and adolescents in the city of Rio de Janeiro. Most come from districts that are referred to as the poverty belt, on the edge of the city areas the tourists know Petropolis, Teresopolis, Buyios, Cabo Frio, Angra dos Reis, and Itatiaia. Others come from the favelas - the shanty towns built on the steep slopes of the outcrops of granite which are one of the characteristics of the landscape of Rio.

The violence and murder that street children experience from society are only the most extreme manifestations of society's attitude to them. The society's attitude to street children is evident first in the contempt in which it holds their way of life, their strategies for survival and the broader street culture of which they are apart. It is also seen in the refusal to provide the children with appropriate schools, medical assistance, provisions of washing and sanitation, and job training. In effect, the Brazilian society does not recognize that these children have rights as citizens. The most extreme expression of society's attitude are the groupos de exterminio, the unofficial armed groups who kill the street children for money to "clean up" the city and rid it of supposedly delinquent youngsters.

This violence against street children has been growing during the last two decades, provoked partly by the economic policies of the government and partly because of the state of fear promoted by recession and reinforced by the media. This has produced what is perhaps best considered as an official (and undeclared) war which has already caused more casualties than the civil war in Ireland. The future of Brazil is being threatened since the current generation of children and adolescents are the adult citizens of tomorrow.

This war of the streets takes various forms and shows the victim came to be judged the aggressor, and the aggressor the victim. It illustrates how violence can breed violence, and is especially revealing when the murderer was a lawyer from the state of Sao Paulo.

However, is it not possible for Brazilian society to consider a violent and criminal end for street children is really predetermined or whether there are any alternatives. What is the significance of death for these children? Some of them answer - "it's nothing but bad luck." These street children have to depend on a large amount of good luck to survive. Their survival and life histories are deeply connected to a popular culture which reflects reality for a high proportion of Brazilian citizens and which is daily reproduced on the streets of Brazilian cities.

Since the colonial period, the city of Rio de Janeiro has always had a large number of street peddlers. At first, these were slaves; later they were people who had been released from slavery. They used the streets as their own - in effect their place of freedom as well as their working quarters, their hiding place, a place of leisure, love and recreation.

Joao do Rio (pen name Paulo Barreto), Rio de Janeiro's chronicle of the early 20th century suggested that the street

> ...condenses for humans all of their ideals,

> even the most antagonistic, the strangest ones, the nations of liberty and defamation (general ideas) to more personal ideas such as yearning for money, joy and love - the street is their own existence.

This culture of the streets is an heir to the Afro-Brazilian traditions and former carioca (a native of Rio de Janeiro) habits and it is clearly expressed in the behavior of these children. It can be seen in their actions of great creativity, perhaps their way to resist the attitudes and policies of the elite's culture while also giving a helping hand to chance itself. It can also be seen in their actions of submission and compliance.

The Attitudes of Street Children

What I have termed "creative" are the various ways that street children find to "play a trick on death", to break institutional rules, to transgress the laws of private property, and the liberal and religious moral codes. Many of these involve violence. Basic rights have been denied them - education, food security, health, and shelter. This has brought out their own survival strategy which depends on a artful, quick-witted methods. They know how to take advantage of a given situation, for instance, a demonstration of pity and comparison-to achieve results which may bring them an immediate advantage. To obtain what they want, they will make up the most varied and fantastic stories. They boast and even appear to be proud of the fact that society sees in them its most negative aspects - a father murdered in the most dubious circumstances, a drunkard father, an unemployed aggressive father, a dramatically murdered mother, ten brothers to care for. When convenient, they become heroes of the unbelievable: "my father is one of the most dangerous feared outlaws on the hill" or "he is in prison for a very serious crime: he was sentenced to 28 years". They are also proud of their own resourcefulness whenever they succeed in breaking the law, and in avoiding the police and surviving the pursuit: "a bus was just passing by and they could not see where I was hiding."

Demonstrations of pity are not accepted unless these might prove useful. Street children are clearly aware of the difference between receiving and taking. To receive requires a passive, submissive attitude and act. To take is something active, participative. This may be the reason why they steal in the streets - "it is much more fun than begging."

It is clear that they do not steal to save something, to possess some object, for they are unable to understand the meaning of private property. The product of their "theft" is disposed of rapidly. The money obtained is used "to eat well", to buy drugs if they have become addicts, to buy good clothing so that they do not need to wear the clothes that someone has given them, "to sleep in a nice bed" - a rented one, and to realize other desires. Money for them is valueless as far as savings are concerned. If, by chance, there is some money left, they will share it with another child.

For a large number of the children, the street is the workplace. It is not unusual in the large Brazilian cities to see youngsters selling trinkets in places where prostitution, crime and drug sales are also concentrated. There is certainly a time when many children become aware that batalhar, a whole day spent selling candy or cleaning shoes is less profitable than living on petty thieving or as an aviao (literary airplanes, the name given to messengers for drug peddlers) or through prostitution, despite the higher risks associated with these. Creativity should also be understood in the sense of finding ways to resist the policies that seek to segregate them in reformatories or that try and instill into them the values of passivity, conformity and resignation. In other words, it can be seen as their way of resisting the social pressures to "domesticate" them so that they might serve conventional, literature society as model workers.

Running away from these reformatories, leaving school or refusing to learn what they see as the destructive contents of these institutions, they become culturally "invincible". They defeat the conventional system and are able to take their heritage to the streets, joining the Brazil of the malandro. In the long run, the street is their reference point - for happiness, for pleasure, and for liberty, instead of one for misfortune that society generally attributes to it. In the street, they create another kind of culture one that is learned through living, that is public, that commutes itself through the body, whose total reasoning is based on today, and which trusts nothing or nobody, possessing its own mechanisms of solidarity. To think of street youngsters as abandoned, lonely people is a mistake; confronted with the violence of the streets, they not only try to keep together but most will also have someone somewhere - a mother, a sister or another relative.

As Darcy Ribeiro, an anthropologist put it, the child goes to the streets:

> ...to search for support and survival, by stealing or eating from garbage cans, learning how to live and to train themselves in a totally hostile world. What the elementary school teacher who never succeeded in teaching them and refused to let them pass, who finds them immature and incapable of learning can never realize is: if one of these nice-looking little pupils (middle class, well behaved, passive who make up about 20 percent of the school age population) whom the schools seem to like so much, had to go into the streets one day and tried to search for food from the garbage, they would be lost and would not realize how incompetent both they and their school were. After a few days, they would simply have vanished in the brutality of the streets.

Most people in Brazil think that street children are responsible for their own situation. They are marked down as aggressive and dangerous youngsters, and considered rude and lazy. The street children often react in real life in ways which help reinforce people's prejudices. There are as many reasons why they do so - for instance, the contempt in which their culture is held by others, the few opportunities to leave the streets.

This helps to understand the explosive attitudes of these boys and girls. These stem from the impotence they feel in the presence of rules that they cannot follow, the distance between things that are allowed, things they are expected to do and things they may succeed in doing. Their explosive bursts of anger, sometimes violent and aggressive, fighting and swearing, cannot be summarized simply as "they are very quarrelsome young people" or "these are the products of bad education and vicious surroundings. For in these adolescents and children, a different kind of language survives. This is the reason for the failure of the educational system. So many of educators refuse to see in these differences the signs of a diversified cultural universe. The street children are trapped between their life circumstances and the dominant, ever present values of the wider society around them - teachers, police, doctors, merchants - who authoritatively tell them how they should act.

Although it is over a century since slavery ended, many attitudes remain from the slave-owner society. In this society, there were comparable fears and prejudices about the characters of Afro-Brazilians and their offspring, their culture, and the impossibility of "civilizing these people." The inability of the dominant class to deal with the unknown (values, culture, expectations), and to determine an effective social control, has led to define as pattrological certain types of behavior which fail to fit into its norms and laws.

According to Joel Rufino, a historian of Rio de Janeiro:

> ...there is a process of civilization in Brazil which began at the very moment that several cultures and peoples (some of them civilized in themselves) met here. What we have been taught, what we are now teaching, under the title of Brazilian history is nothing but the patriotic chronicle of European people's victory over all others - thousands of American or African communities, each of them individual communities, each one possessing their own original way to solve what seems to be the major issue of our time: how to live together. An ignorance of these singular never-to-be-repeated modes impoverishes our civilization - civilization being perhaps this rare opportunity for the encounter of cultures, an exceptional orchestration in which a large number of instruments have the chance to be heard.

Street children have desires and expectations as well as traumas, suspicious, and uncertainties created by the reality of their street life. The street, the group, the violence, the fight for survival have given them a particular perception of reality - of feeling, of reacting, even of waiting.

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KATHY CURNOW

Brazil 500 Years:

Crossing Boundaries From Cabral to the Third Millennium

(July 7 – August 12, 2000)

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Summary: This lesson plan is intended for twelve lectures within the course, ART388/588 African-American Art, which is taught as a combined graduate/undergraduate class. ART388/588 is offered at least once a year, and frequently both semesters. Its enrollment ranges from 30-100 students. The class covers material from South, Central and North America. Since the Fulbright Seminar, I have retooled the syllabus. We now treat art thematically.

"Religion and Art" is the longest of our thematic units, and the Brazilian segments use twelve class meetings. These are divided into three topics: Afro-Brazilian religion and art, Catholicism and Art among Afro-Brazilians, and Brazilian Returnees to West Africa: mosques, houses and palaces.

Attached is an outline for these thirteen classes. It includes objectives for each class, the information covered, the types of images shown (all classes are slide lectures) and the videotapes used. In addition, a selected useful bibliography and websites are included.

The seminar was of great assistance in helping me organize old material in a new way, as well as expanding upon my knowledge in many ways: through contacts with artists painting candomble subjects, direct observation of Aleijadinho, Ataide and other Catholic artists' works, visiting Minas Gerais and acquiring information about Chico Rei, the history of the mines, an area quilombo, assessing Afro-Brazilian religion outside Salvador, discussing and photographing objects with shop owners, collecting books and journals, and many more opportunities.

Topic One: Art Associated with Afro-Brazilian Religion

Class One--The African Background: Kongo

Objective: To supply background orientation on the importance of the Kongo population in Brazil, the art forms prevalent in that African culture, the social system that supported the art, and the likelihood of their survival.

Time: 65 mins.

- I. Historical background
  - A. Long history of interaction with Portuguese
    - 1. Portuguese contact in the late 15th century
    - 2. Impact of Catholicism
      - a. Kongolese royal children sent to schools in Lisbon
      - b. First Sub-Saharan African bishop in early 1500s
      - c. Conversion of the king and court members in early 1500s
      - d. Appearance of a messianic cult in the 18th c., relating to St. Anthony and Dona Beatriz, a Kongolese who claimed she was his reincarnation and wanted to reunite the empire
    - 3. Political Impact
      - a. Arms supply upon conversion
      - b. Rivalries escalate into civil wars
      - c. Empire broken into warring kingdoms
      - d. Slave trade increased--centuries of war meant centuries of slave supply
      - e. Sophisticated diplomatic efforts, attempted manipulation of Dutch and Portuguese enmity
  - B. Colonial Period
    - 1. Subdivision of Kongolese among different nations: French (Congo); Belgians (Belgian Congo, later Zaire); Portuguese (Angola)
    - 2. Continued post-slavery trade in ivory and other materials
- II. Kongo Art Forms
  - A. Early Contact Period
    - 1. Gifts of raffia textiles
    - 2. Gifts of carved ivory--trumpets, knife case
  - B. Catholic forms
    - 1. Cast bronze crucifixes
    - 2. St. Anthony and other Christian statues
    - 3. Influence of imported goods
    - 4. Adaptation through body proportions, prestige poses
  - C. Royal and high-status forms

            1. Sceptres and staffs--matrilineal descent and the importance of women
            2. Representations of high-status women and men
                a. Royal pineapple cap
                b. Cosmetic scarification
                c. Filed teeth
                d. Jewelry
                e. Seated position
        D. Power in Art
            1. Concept of medicine and making things happen
            2. Nkisi figures
                a. Creating a home for the spirit
                b. Significance of:
                    (1) Open mouth
                    (2) Action gesture
                    (3) Mirrored medicine compartment
                    (4) Nails and metal insertion
                    (5) Pouches of medicine
                    (6) Feathers
                c. Use of in judgement, cure, curse
            3. Non-figurative nkisi
        E. Art and the Dead
            1. Importance of the dead in religion
            2. Decoration of burial sites
            3. Gravestones
III. The Kongo and Brazil
        A. Brazil received nearly 40% of the transatlantic slaves
        B. Kongolese longest traded group
        C. Some Catholics before coming

Images:
5 Maps of slave trade from Curtin
3 Raffia cloths and hats from early European collections--interlace design
2 Ivory trumpets, detail of interlace design
Ivory knife case, discussion of body proportions, interlace design
Painting of Kongolese woman and child in Brazil, by Eeckhout, discussion of dress, interlace on basketry container
3 paintings--Kongolese ambassador and two attendants--by Eeckhout, discussion of horn and box as gifts, use of Dutch dress at two status levels, diplomatic maneuvers--persuade the Dutch in Bahia to ally themselves against the Portuguese in one of the Kongo kingdoms
3 bronze crucifixes, discussion of value of bronze and imports, body proportions, flexibility of interpretation, later non-Catholic usages
2 St. Anthony figures, discussion of body proportions, pose of Christ child, use of tusk or whisk as local status providers, degree of

abstraction
2 ivory sceptres, discussion of ivory's value, patina through application of palm oil, matrilineal symbolism
3 female figures, discussion of pose, realism, body proportions, status decoration, body decoration
8 figurative nkisi, discussion of body proportion, pose, accumulation and power, male vs. female figures, gender roles in art creation
2 non-figurative nkisi
3 Kongolese graves with decoration
4 Kongolese gravestones, including two Christian examples

Questions to raise with students:

Which social institutions supporting Kongolese art were likely to vanish in Brazil? Which art forms had the highest chance of survival? How different did Kongo style look from the European art styles of the 16-19th centuries? How many people within a culture have artistic training? How adaptable are usage and style as cultural concepts?

Classes Two and Part of Three--The African Background: Yoruba

Objective: To supply background orientation on the importance of the Yoruba population in Brazil, the art forms prevalent in that African culture, the social system that supported the art, and the likelihood of their survival.

Time: 95 mins.

I. Historical Background
   A. Early but minimal contact with coastal Yoruba communities
   B. Increased trade in the 18th c.
   C. Increased warface between Yoruba kingdoms and also with neighboring ethnic groups in 18th and 19th century; consequently large number of slaves sold as war captives
   D. History of slavery in Brazil as compared to other New World countries; later official stoppage of trade, continued smuggling into 1870s, last stage of emancipation 1888. How history coincided with Yoruba factor of increased warfare in the 19th century.

II. Yoruba Art
   A. Gender and art--who makes what
   B. Training of artists
   C. Royal art forms
      1. Palaces
      2. Support posts
      3. Doors
      4. Crown
      5. Textiles
   D. Religious Arts
      1. Divination and associated arts
      2. Twin figures
      3. Orisha shrines and objects
      4. Herbalist staffs
   E. Masquerades
      1. Egungun-ancestral masquerades
      2. Epa-culture hero masquerades
      3. Gelede-anti-witchcraft masquerades

IMAGES
Map of Yorubaland and kingdoms, discussion of war and ethnicity
2 wood carvings, discussion of why only males carve
2 ivory carvings
2 buildings, discussion of male role
2 men's cloths, discussion of assembly technique of cloth
men's loom, discussion of technology

2 women's cloths, discussion of design motifs
women's loom, discussion of different technology, limited distribution
hairstyle; scarification
Epa mask by Bamgboye, discussion of style and training
Epa mask by his teacher, Areogun
2 kings with crowns, elaborate dress, discussion of divine king, crown
Beaded royal staff
Palace floor plan, discussion of organic growth
Palace façade
Palace courtyard with houseposts, discussion of motifs, proportions
Housepost
2 royal doors, discussion of secular scenes
Diviner at work, discussion of importance of divination
2 divination boards, discussion of Eshu face; chaos/order
Ivory iroke
Wooden container for divination equipment, discussion of proportion, hieratic scale
4 twin figures, discussion of proportion, ideal age, frontality, importance of head and eyes
Initiation photo, discussion of initiation process
2 photos of Shango initiates, discussion of costume, accoutrements
2 photos of Shango shrines, discussion of small interior, accumulation, offering, decoration
Thunderstone, discussion of prehistoric axe heads and lightning
6 Shango dance wands, discussion of identity of figures, proportion, idealization, moment of possession
2 Osanyin staffs, discussion of bird symbolism, witchcraft
6 Egungun, discussion of role of ancestors, contribution of lineage
2 Epa maskers, discussion of community founders, hieratic scale
4 Gelede masks, discussion of witchcraft, facial abstraction

Questions to raise with students: Which social institutions are likely to survive? Which art forms would you expect to disappear and why? How would you expect a ban on non-Christian religion to effect Yoruba masquerade and public rituals?

Part of Class Three--The African Background: Ewe of Ghana/Togo and the Fon of Dahomey

Objective: To supply background orientation on the importance of the Ewe and Fon populations in Brazil, the art forms prevalent in those African culture, the social system that supported the art, and the likelihood of their survival.

Time: 35 mins.

I. Ewe historical background
    A. Small states
    B. Caught between two large polities, the Ashanti and Dahomey kingdoms
II. Ewe art forms
    A. Status arts
        1. Very like Ashanti forms (previously studied)
        2. Stools
        3. Gold jewelry and ornament
        4. Ceremonial swords
        5. Men's strip cloth
    B. Religious arts
        1. Very like Yoruba religion, though deities have different names
        2. Historical migration from Yorubaland
        3. Divination
        4. Legba figures
        5. Twins
III. Fon historical background
    A. Growth of Kingdom of Dahomey
    B. Dahomey's involvement in the slave trade, increasing in 18th and 19th centuries
    C. Wars with Yoruba kingdoms
IV. Fon art forms
    1. Royal arts
        a. Thrones in elaborated form of Ewe/Ashanti stool
        b. Palace and reliefs
        c. Royal applique cloths, banners, etc.
        d. Silver jewelry
        e. Royal depictions
    2. Religious arts
        a. Religion very like Yoruba, some deities with different names, some original to Fon
        b. Divination
        c. Twins
        d. Possession trance and attire

Images:
Map of Ghana and Togo
Ewe ruler, discussion of adoption of Akan/Ashanti status symbols
Ewe stool
Ewe diviner, discussion of migration and Yoruba influence
Ewe Legba figures, discussion of Eshu avatar and crossroads
Ewe twin figures
Fon ruler, discussion of divine king, status and wealth
Fon thrones, discussion of royal ancestor veneration, Akan connection
Fon applique cloths, discussion of royal guilds
Fon silver jewelry and ornaments
Fon depictions of rulers
Fon diviner, discussion of links with Yoruba
Fon Legba figures
Fon twin figures
Fon initiate of Heviosso, related to Shango; discussion of dance wand

Questions to raise with students: How do similar traditions reinforce each other in a new environment? How does absence of art forms (such as masquerades) react to an abundance of them when cultures meet in a new environment?

Class Four--The New World; Afro-Brazilian religious/artistic change and continuity

Objective: To supply background orientation on Afro-Brazilian culture

Time: 65 mins.

Show the video "Bahia: Africa in the Americas"

Homework: How do the filmmakers emphasize their belief that Afro-Bahian culture shows continuity? Are they specific about which culture(s) are being continued?

Classes Five and Six--Yoruba religion and art in Brazil

Objective: To look at the factors that shaped candomble and candomble art, assessing continuity and change

Time: 130 mins.

I. Background to continuity and change
  A. Review of timing and numbers of Yoruba coming into Brazil
  B. Overview of legal and religious parameters for continuity and change in Bahia
    1. Forced conversion
    2. Brotherhoods
      a. Continuity of language and culture
      b. Catholic proselytization and syncretism
    3. When non-Christian faiths were illegal
    4. Rights to marry, purchase self, inherit, work on Sundays and holy days
  C. Changes in 20th century
    1. Legality of religion
    2. Growth of religion amongst Brazilians, geographic spread
    3. Association of candomble houses and conferences in Nigeria
    4. Internet presence
    5. Spread into popular culture

II. Candomble house structure
  A. Hierarchy
    1. Mae- or pae de santos (Iyalorixa or Babalorixa), iyakekere, iyawos, ogans, etc.
    2. Distinguishing status through draping of cloths
  B. Reconstitution of family
    1. Incest taboos
    2. Kinship terms
    3. "Nation" origins
  C. House structure
    1. Change from Nigeria--one building with multiple shrines like Church
    2. Change from Nigeria--interior space
    3. Interior hierarchical division like church
    4. Location of parts of house, including grove and shrines
  D. Initiation
    1. Being chosen
    2. Training
    3. Process
    4. Activities

III. Candomble arts--selected examples

A. Oxala
   1. Creation story and other myths
   2. Issue of associated color, food, day of week, saint
   3. Dress of initiate
      a. White costume
      b. Crown type
      c. Symbolism of bird
      d. Paxoro staff--new creation; "cane" for elderly orixa

B. Ogum
   1. Iron and war
   2. Nigerian visual prototypes
   3. Initiate's dress
      a. Influence of warrior saints' statues
      b. Influence of films like "Ben Hur"
      c. Trousers vs. full skirts
      d. Dark blue color; beads
      e. Sword
   4. Shrine object
      a. Yoruba prototype of tool necklaces
      b. Magnification

C. Xango
   1. Thunder and lightning; mythology
   2. Yoruba visual prototypes
   3. Initiate's dress
      a. Color--St. Jerome because of cardinal's dress?
      b. Crown--saints statues' crowns
      c. Dancewands
         (1) Early wooden examples
         (2) Metallic variations
   4. Shrine variations

D. Oxossi
   1. Hunter god; mythology and importance to Ketu region primarily
   2. Yoruba visual prototypes
   3. Initiate's dress
      a. St. Sebastian associations
      b. Iron bows and arrows
   4. Shrines

E. Omolu
   1. God of infectious disease; changing role in post-smallpox world; AIDS
   2. Most "African" costume, but no link to Yoruba counterpart

F. Yemanja
   1. Goddess of sea, motherly love; change from Yoruba river, dropping of Olokun
   2. Yoruba visual prototypes

    3. Initiates' dress
        a. Blue and crystal
        b. Color and trait association with Virgin
        c. Informal and formal dress
        d. Fan and its meanings
        e. Crown with veil--historic combination
        f. Charm belt
    4. Shrines
    5. Ceremonies on beach
G. Oxum
    1. Rivers and waterfalls, sexual love; mythology
    2. Yoruba counterparts
    3. Initiates' dress
        a. Yellow, orange
        b. Association with Virgin
        c. Fans
        d. Charm belt
    4. Shrines
H. Osanyin
    1. Herbalism; Yoruba myths
    2. Osanyin staffs
        a. Discussion of witchcraft
        b. Early Gelede masks in Brazil
I. Exu
    1. Yoruba myths; association with devil
    2. Clay/cement figures
    3. Iron figures with pitchforks
    4. Modern, sexy "exus" and "exuas"
    5. Shrines
J. Egungun masquerades
    1. Review of Nigerian prototypes
    2. Limited to two houses
    3. New concept of family--deceased members of house
    4. Indoors

Images:
Map of Brazil
Catholic procession with saint's statue
Litho of St. Peter with key
2 photos of maes-de santos
2 diagrams of candomble houses
Cement shrine in backyard of candomble house
Initiate in Brazil and one in Yorubaland
2 Brazilian initiates with painted Yoruba marks
2 slides of inititates being redressed during possession
Obatala priests in Nigeria

2 Oxala initiates with crowns and paxoros
Closeup of Oxala crown
Saint's statue with crown
Paxoro
Processional staffs
Obatala shrine in Nigeria
Oxala shrine in Brazil
Ogun priest in Nigeria
Ogum initiate with crown and sword
Ogun sword from Nigeria
Ogum initiate with sword
Ogun scrap metal shrine from Nigeria
Ogun tool necklaces from Nigeria
2 Brazilian Ogum shrine sculptures with tools
Shango initiate in Nigeria
Xango initiate in Brazil
Xango crown, shaker, dance wand and beads
Xango initiate in Brazil
2 Yoruba oshe Shango
2 Yoruba-like older, wooden dance wands from Brazil
Simplified Yoruba dance wand
2 metal dance wands from Brazil
Xango initiate from Brazil with Yoruba dance wand and Nigerian cloth
Converted St. Jerome figure with double axe
Shango shrine from Nigeria
Xango shrine in Brazil in Yoruba style
Xango shrine with heavy draperies
4 Omolu costumes
St. Lazarus and Omolu statues
Yemoja priestess from Nigeria
4 Yemanja initiates from Brazil
Yemanja initiate's working dress
Yemanja initiate's ceremonial dress
Detail Yemanja crown
2 Brazilian saints' statues with crowns
Yoruba king's crown
Yemoja charm belt
2 Yemanja fans
Yemoja shrine sculpture, Nigeria
Yemanja shrine sculpture, Brazil
2 Yemanja shrines, Brazil
Yemanja print from Brazil
Oshun priestesses at a festival, Nigeria
2 Oxum initiates in Brazil
Oshun brass fan from Nigeria
2 Oxum brass fans, Brazil

Oxum charm belt
2 Oxum shrines
2 Osanyin staffs, Nigeria
4 Osanyin staffs, Brazil
Eshu figure, Nigeria
Ewe Legba figure
Fon Legba figure
Brazilian portable cement Exu figure
2 Exu shrines, Brazil
2 metal "devil" Exus, Brazil
Exu and Exua plaster sculptures, Brazil
4 Egungun masquerades, Nigeria
4 Egun masquerades, Brazil

Discussion questions for students: How do you think orthodoxy in religious terms and orthodoxy in religious art relate? What do you think the impact of popular culture on Candomble visuals has been? Which items have changed least from Yoruba prototypes? What reason do you think there may be for that?

Class Seven--Candomble shrines and dress

Objective: Closer look at candomble shrines, houses and dress now that they're familiar with many of the orixa.

Video on Bahia candomble by David Byrne

Class Eight--Yoruba, Ewe/Fon and Kongo religion and art in Brazil; Permutations

Objective: To look at other issues in candomble and other Afro-Brazilian religions, examining variation, ecleticism, new artistic directions.

I. Additional Yoruba factors
  A. Divination with cowries only
  B. Importation of Yoruba objects--Ifa cup, etc.
  C. Initial Gelede masking dropped
  D. Men's strip weaving survival
II. Candomble variations
  A. Gege houses with Fon and Ewe elements
  B. Angola houses
    a. Caboclo deities
    b. Velho preto and velha preta--importance of ancestral dead
III. Afro-Brazilian religious variations
  A. Casa da Mina--Akan mix in Sao Luis
  B. Umbanda
    a. Spiritism
    b. Eclecticism
    c. Visual variants
IV. Secularization
  A. Carnival appearances of orixa "characters"
  B. Popular arts and representations of the orixa
  C. Reafricanization as a movement

Images
Yoruba Ifa divination
Brazilian diviner with beaded demarcation, cowries
Yoruba divination cup found in Brazil
Yoruba divination board found in Brazil
Yoruba gelede masks
3 Brazilian versions of gelede from the 19th c.
4 photos of men's strip weaving in Brazil
4 images of caboclo initiates
Indian dress worn in Bahia state
2 images of caboclo altars
Velho preto and velha preta
4 photos of umbanda practitioners in ritual dress
2 photos of umbanda altars
6 photos of umbanda/candomble shop interiors in Rio
6 Carnival costumes based on ritual dress
Dermatological institute in Salvador with Omolu decoration

Overhead view of Salvador's Meridien Hotel with Yemanja on swimming pool flooring
Slide of perfumes, talc, soap, air freshener with orixa labels
4 popular paintings of orixa figures
4 pull-out posters of orixa from Orixa Magazine--like super-heroes
8 photos of orixa sculptures in Brasilia park

TOPIC TWO: ADOPTING FOREIGN RELIGION AND ART FORMS

Class Nine--Afro-Catholicism

Objective: To examine how Catholicism was adopted and valued; the expenses involved in creating town churches; how overlap reinforces ideas; training methods

- I. Beginnings
    - A. Review of Catholicism in Kongo region of Central Africa
    - B. Segregation in Brazil
    - C. Religious brotherhoods and sisterhoods
- II. Early impact
    - A. Catholicism in Palmares
    - B. Chico Rei and the Catholic Church
    - C. Brotherhoods and Churches--Pretos and Pardos
- III. Glory to God
    - A. Churches as a proclamation of wealth and status
    - B. Processions as a public statement
    - C. Guilds and church artists in 18th century Brazil.
- IV. African and Christian overlaps
    - A. Pocket amulets of saints
    - B. Ex-votos, accumulation and power
    - C. Impact of Catholic offerings--flowers and candles--on candomble and other Afro-Brazilian religions
- V. Issues of patronage and art as profession
    - A. Churches
    - B. Family shrines

Images
Kongo saint figure
Kongo crucifix
St. Benedict statue
St. Iphigenia statue
Rosario church in Tiradentes
2 photos Sisterhood of Boa Morte from Cachoeira, Bahia
4 photos of amulet saints
6 photos of ex-votos (Bahia, Rio de Janeiro)
4 images of flowers and candles at candomble shrines
oratories

Questions for students: Discuss concept of syncretism, need for syncretism once laws change.

Class Ten--Aleijadinho

Objective: To look at the development of one artist's work, his creativity, his sources.

I. Background in Minas Gerais
    A. Gold and mineral rush
    B. Geography and location of cities
    C. Early 18th c. wealth and churches
    D. Rebellion
II. Relevant European styles
    A. Baroque Art
        1. Origins in Italy
        2. Drama, emotionalism, dynamism of statuary
        3. Late coming to Portugal
    B. Rococo Architecture
        1. Lightening of Baroque weightiness
        2. Pastel and white exteriors and interiors
        3. Use of gilded ornament
III. Aleijadinho
    A. Father and uncles involved in architectural programs--system of training
    B. Economic changes in Minas by 1760s
    C. Working with father
    D. Sao Francisco, Ouro Preto
    E. Bom Jesus de Matosinhos

Images
Map
Ouro Preto surface mine
Overview of Ouro Preto
Statue of Tiradentes
Bernini's Cornaro Chapel
Bernini's St. Theresa
2 Austrian Rococo churches--exterior
2 Austrian Rococo churches--interior
N.S. de Carmo and Aleijadinho's father's involvement
N.S. de Conceicao and Aleijadinho's father's involvement; discussion of Brazilian Baroque
6 slides of exterior and interior Sao Francisco, discussion of less gold, lighter interior, Brazilian rococo
18 slides of chapels and church at Bom Jesus de Matosinhos--discussion of Braga prototypes and intensity of pilgrimage experience, involvement of apprentices

Class Eleven--Manuel da Costa Ataide, Mestre Valentim, other artists

Objective: To examine the general position of Afro-Brazilian Catholic artists and the role they played in the community; the social position of the free man; patronage

I. Manuel da Costa Ataide
   A. Biographical information
   B. Ceiling painting and Baroque comparisons
   C. Use of European models
   D. Assumption ceiling
   E. Panel paintings
      1. Madonna with St. Simeon Stock
      2. Last Supper
   F. Interior paintings for Aleijadinho
   G. Chapel statue painting for Aleijadinho
II. Mestre Valentim
   A. Biographical information
   B. The situation in Rio de Janeiro
   C. Landscape design and park statuary
   D. Church statuary

III. Changes hampering the Afro-Brazilian artist
   A. Introduction of Academy training and bigotry
   B. Patronage shifts

Images
4 views of the Assumption ceiling
3 Italian Baroque ceilings
2 Last Suppers
Bartolozzi print of the Last Supper
Virgin with St. Simeon Stock
Virgin with St. Francis
Scenes of Abraham's Life
Aleijadinho painted interiors
Selected figures from the Congonhas chapels
Rio de Janeiro park statuary by Mestre Valentim

Topic Three: Returning to Ancestral Lands

Class Twelve--The returnees to West Africa

I. Pre- and Post-Emancipation Returnees
II. Settlements in new cities: Lagos, Abeokuta, Porto Novo, etc.
III. Trained craftsmen: furniture, masonry, carpentry, etc.
II. Continued relationship with Brazil
    A. Names
    B. Religion, in some cases
    C. Foods
    D. Bumba-mei-boi
    E. Dress
    F. Language, for a while
    G. Houses
III. Building Houses
    A. Status form
    B. Storied buildings
    C. Use of glass
    D. Pastel colors
    E. Ironwork
    F. Plasterwork
    G. Zinc roofs
IV. Adoption of status
    A. Yoruba rulers and aristocrats adopted
    B. Yoruba builders constructed
        1. Simplified decorative elements
        2. Concrete molding
    C. Palace additions
    D. Out of style in 1960s
IV. Mosques
    A. Muslim sub-group--discuss Bahian rebellion, Arabic writing factor
    B. Mosques
        A. Like Baroque or rococo churches
        B. Dual towers for muezzin
        C. Large interior space
        D. Separation of sexes with balconies
        E. Plaster decoration and writing
        F. Main mosques, Lagos and Porto Novo
        G. Yorubized version of mosque architecture

Images
Map
Brazilian returnees in Western dress with furniture shop

Wooden Brazilian furniture
6 Brazilian houses
6 Plasterwork details
Ironwork balcony
Adopted houses in Warri, Benin, Abeokuta
Old thatched Yoruba palace type
Zinc-roofed palace type
3 Brazilian-style palace additions
Aerial view Abeokuta mosque in city
Aerial view Minas Gerais church in city
2 Main mosque, Lagos
4 Main mosque, Porto Novo
2 adaptation of Brazilian-style mosques

Class discussion: Adaptation of status, differentiation through architecture, novelty in architecture

Cidades Historicos Minas Gerais. CD-ROM.
Visitando Ouro Preto, Mariana e Congonhas. Belo Horizonte: Ouro Preto Turismo Receptivo, n.d.

DINA C. DE LUCA

Summer 2000 Fulbright-Hays Project
"Brazil 500 Years: Crossing Boundaries from Cabral to the Third Millennium"

Dr. Dina De Luca
University of Alabama-Birmingham
November 5, 2000

Introduction

My original interest to participate in the Fulbright-Hays Seminar was to assess, first hand, a cultural comparison between the Spanish American countries and Brazil. This interest was motivated from my observation of Brazilian citizens living in the United States, many of whom are reluctant to be associated with, and in many instances, even considered part of, what is referred to as Latin America.

In the United States we tend to speak about Latin Americanism, or of Latin America or Latin American--the latter term coined in the XIX Century after the several attempts of the former European colonizers of recovering their former colonies, threatened by the growing political power of the United States. Brazilians, whether students in American universities or individuals residing and/or working in this country, make sure to clarify that even though Brazil is in the South America–bordering almost all the South American countries with the exception of Chile and Ecuador–its people should not be considered similar in costumes, values or even style of living with the rest of the Latin American countries. This reluctance is well understood once one has experienced the uniqueness of the "Brazilian" cultures. I say "cultures" because, even though, Brazilians in general share the homage to the human body, enjoy the livelihood of the carnival, profess a undeniable loyalty to soccer, and possess the national affinity of always *dar um jeito*, the cultural and racial diversity is so pronounced in Brazil that traveling throughout the different regions of country one gets the impression of having arrived at a different country every time.

The following course will guide American college students to obtain a general overview about Brazilian and Spanish American history, personalized with my own personal experiences, and complemented with the invaluable up to date information acquired during the different seminars, cultural activities and excursions that took place during the Fulbright-Hays Seminar. This course will focus in the multicultural aspect of the two groups presented. The course would reach a greater public if offered as part of a Latin American Studies program. The material is dense, but the classroom learning experience promises to be challenging and exciting.

Brazilian, Spanish American and "Latinos" in the USA: A Comparison and Contrast.

Dr. Dina De Luca

Course Objectives:

This course gives an overview of what been labeled Ibero America: the product of the Lusitanian and Spanish conquest and colonization. Besides offering a varied selection of perspectives with respect to the broad topic that this course promises, the course will be presented following a historical methodology. The course is divided in two main areas. The first one deals with the history that covers the "discovery" and colonization, the 19th Century, and struggles of the 20th Century of both Spanish America and Brazil. The second one deals with the migration of the inhabitants of these areas to the United States. We will observe how the historical differences between these two groups traditionally considered somewhat culturally and psychologically similar, are indeed different due to the very history that produced them. Furthermore, we will see how some of these differences are carried over when the two groups face each other in the USA, regardless of an innate desire to pledge solidarity; a desire that grows out of the necessity to connect to a group that shares part of the same historical background.

This course promises to be challenging, and at the same time it ensures intellectual enrichment. Its main goal is for each student to acquire a comprehensive understanding of the idiosyncrasies of the character of Spanish America and Brazil's civilizations and cultures.

Grading

2 Student's presentations 15%

Students will sign up for presentations from the topics suggested. Each presentation should be carefully researched. The student should turn in the written version of the presentation–with the respective sources of information–as part of the grade. Therefore the content of the presentation is extremely important. Do not wait for the last minute to prepare the presentation. Each presentation should last ten (10) minutes.

4 Exams 40%

On the material covered since the last exam.

10 Preparation/homework/quizzes: 20%

Students should always prepare the assigned material in the syllabus before class. This grade will consist of short papers and quizzes dealing with the assigned readings and films. Therefore, all the films should be watched before coming to class. They will be reserved in the library, but the could also be rented from public movie stores.

Class discussions and attendance 10%

Students are expected to attend all classes, since his/her presence is necessary to participate in daily discussions. Active and pertinent participation of each student is also required in this course. Students who miss class are responsible for the covered material during his/her absence.

Research paper 15%

Each student will write a research paper on a topic of his/her interest regarding the subject covered. If a student needs help finding or deciding on a topic, s/he should consult with me prior to the abstract deadline. The paper should be 7-8 pages long, typed, and double-spaced. A one-page long abstract is due on the date indicated in the syllabus. Every abstract must contain an introduction to the theme of the paper, a proposed thesis, and an explanation of the manner in which the thesis will be developed. Students should provide all pertinent bibliographical information about external sources, and others ideas and words. When in *doubt* about what constitute plagiarism, paraphrasing, quoting, or collaboration, *consult* me, or follow the guidelines explained in the *MLA Handbook*.

Projected Syllabus

week 1: **Historical Background: "discovery" and colonization**

- Introduction: "discovery". Burns.
- Film: "1492". Burns.
- Burns.

week 2:

- Burns and Skidmore. Film: "The Mission."
- Burns and Skidmore.
- Slavery: ethnic and racial construction: Film "Amistad". Freyre's selection. Presentations.

week 3:

- Burns and Skidmore. Film: "Quilombo."
- Burns and Skidmore.
- Burns and Skidmore.

week 4:

- Burns and Skidmore. Film: "Xica."
- Burns and Skidmore.
- Exam 1.

week 5: **19th Century. Revolutions and the new republics.**

- Burns and Skidmore.
- Burns and Skidmore.
- Burns and Skidmore.

week 6

- Burns and Skidmore. Film: "The Jew/O Judeu."
- Burns and Skidmore.
- Burns and Skidmore.

week 7

- Exam 2.
- **20th Century: Toward the new millennium**. Burns.
- Burns. Film: "Bye Bye Brazil."

week 8

- Burns. Film: "Men with Guns."
- Burns and Skidmore.
- Burns. Film: "Four Days in September."

week 9

- Burns. Film: "The Official Story."
- Skidmore.
- Skidmore. Film: "Midnight/O primeiro dia."

week 10

- Contemporary Issues: Presentations. Film: "Central Station."
- Contemporary Issues: Presentations.
- Exam 3.

week 11 **Hispanics in the USA.**

- Fox.
- Fox.
- Fox. Film "My family."

week 12:

- Fox. Film "El Norte"
- Fox. Documentary: "Improper Conduct"
- Fox.

week 13:

- Presentations
- **Brazilians in the USA.** Margolis
- Margolis. Presentations. **Abstract** for the research paper due

week 14

- Margolis. Film: "Bossa Nova."
- Margolis
- Margolis

week 15

- Presentations.
- Exam 4.
- Conclusion and evaluation of the course.

- Research paper due on final exam date.

Note:

I reserve the right to modify the content of this program of study as I consider it feasible.

Bibliography:

Burns, E. Bradford. *Latin America: A Concise Interpretative History.* 6th edition. Prentice Hall, 1993.

Caetano Veloso. "Elvis and Marilyn" and "Vereda" in *Verdade Tropical*. São Paulo, Companhia das letras, 1997.

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Freyre, Gilberto. *Casa. The Masters and the Slaves: A Study in the Development of Brazilian Civilization.* Samuel Putnam, Translator. 1st edition. Los Angeles: University of California Press, 1990.

Margolis, Maxine L. and Nancy Foner, eds. *An Invisible Minority: Brazilians in New York.* NY: Allyn & Bacon, 1998.

Skidmore, Thomas E. *Five Centuries of Change (Latin American Histories).* NY: Oxford University Press, 1999.

Films:

"1492" (1992)
"Amistad" (1997)
"Central Station"(1998)
"El Norte" (1984)
"Four Days in September" (1998)
"Men with Guns" (1997)
"The Mission" (1986)
"My family"(1995)
"Bye Bye Brazil" (1979)
"Bossa Nova" (2000)
"The Jew/O Judeo" (1996)
"The Official Story" (1985)
"Midnight/O Primeiro Dia" (1998)
"Quilombo" (1984)
"Xica" (1976)

Internet (Students may use any desired research engine)
http://espanol.yahoo.com
http://www.yahoo.brasil
http://www.yahoo.com (Newspapers/Countries/USA)

RICHARD DODDER

Development in Brazil Since the Portuguese Discovery in 1500: Macro and Micro Perspectives with Accompanying Slides From the Summer of 2000

A Project to Fulfill the Individual Project Requirement
For the Fulbright-Hays Summer Seminars Abroad Program

by
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Stillwater, OK 74078
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In the summer of 2000, I spent five weeks in Brasil as one of 16 articipants in a Fulbright-Hays Summer Seminar. During this time we traveled extensively throughout this huge country, beginning in Brasilia (the capital recently built in 1957-1960), going north to the Amazon region at Belem, moving around the coast through Sao Louis, Fortaleza, Salvadore, Porto Seguro, and Sao Paulo, flying inland to Foz do Iquaco where Brasil, Paraguay, and Argentia intersect, moving south to Porto Alegre, then ending with Ouro Preto,Tiradentes, Petropolis, and Rio de Janeiro. During these travels, we interviewed government officials, had discussions with experts on education, politics, religion, history, economics, art/music, culture, international relations, ecology/environment, developmental planning, health, race/ethnicity, discrimination, poverty, and private enterprise. In addition, we visited schools, forests, universities, museums, churches, palaces, handcraft markets, and cultural centers. We also attended historical events, religious ceremonies, and cultural performances; and we familiarized ourselves extensively with the "food, drink, and dance" (the title of one of our lectures) which some think define the essence of life in Brasil!

For presentation I have begun with a short history of Brasil since the arrival of the Portuguese 500 years ago. The remainder of the text proceeds chronologically through each city we visited. Topics (the economy, religion, education, the arts, and so forth) are discussed along with each city in which the topic was developed. Coordinated with this text are slides, recorded Brasilian music, and displays of folk art, musical instruments, and literature collected during the trip. The information presented in this report is a result of conversations with Brasilians and Brasilian scholars, lectures attended, discussions with my fellow Fulbright scholars, existing literature, and first-hand observations. Sometimes information was contradictory which I tried to resolve so that the information presented here is accurate as I am able to make it.

History of Brasil since the arrival of the Portuguese in 1500

In the fifteenth century, Portugal set out to create a worldwide empire and soon established colonies in Africa, India, Indonesia, China, and South America. Conflict with Spain in the 1490s eventually led to the Treaty of Tordesilhas, dividing South America between Spain and Portugal and giving Portugal the right to claim Brasil. In 1500 a Portuguese expedition commanded by Pedro Alvares Cabral landed near Puerto Sequro and found friendly people of Asiatic ancestry who were nomadic hunters and fishermen. The Indians soon learned, however, that the Europeans had come to seize and exploit resources and to enslave them. Years of struggle resulted in the indigenous people being enslaved, being driven into the interior or to suicide, being slaughtered, or dying from European diseases. Jesuit missionaries arrived to convert the Indians and tried to save them from enslavement and slaughter by resettling them in the interior. Possibly 2-5 million indigenous people lived in Brasil in 1500, but no more than 250,000 are thought to remain.

Brasil is thought to be named from the Portuguese word "braise" or "brasa" (bright coals from burning the hard wood as well as the red pigment used for ink and dyes). Another legend has it that Vikings came earlier and named it after the Brasilian Highlands of Norway. In any case, Portugal originally divided Brasil into 15 "Captaincies", averaging 150 miles of coastline and extending westward as far as the imagination. Captaincies were donated to nobles who were to fend off competition for Brasil by colonizing and developing their areas, thus beginning a pattern of land concentration where a very few control almost everything. Huge economic inequalities still exist today. Wood became the first resource to enrich the Portuguese. Later sugarcane plantations, modeled after those already existing in other Portuguese holdings, became widespread. Every plantation owner then had the right to import 120 slaves. As many as 13 million slaves are thought to have been imported from Africa, particularly from Portuguese colonies, to work the sugarcane and, for over 200 years, also to work the tobacco, coffee, cacao, rubber, and cotton plantations as well as in the gold and diamond mines discovered later. Other European countries besides Spain—particularly France, Holland, and Great Britain had aspirations for Brasil, and parts of the country were administered by these other countries from time to time until the Portuguese reclaimed them.

Africans did not accept slavery passively. Slaves outnumbered the rest of the population two to one, and rebellions were common. Runaway slave communities (quilombos) were established throughout the country. Over time, slavery was eventually abolished with various liberating laws beginning in 1831 and culminating in 1888 when Princess Isabel, acting in the absence of her father, Emperor Pedro Segundo, proclaimed abolition. Brasil was the last country to abolish slavery in the Western Hemisphere.

Accompanying the abolition of slavery movement was other expressions of independence. The discovery of gold in the interior brought large numbers of people (especially single, European males) with knowledge of the liberal ideas dominating Europe and North America. The capital was also transferred south from Salvador to Rio de Janeiro as the gold fever spread. Revolutionary movements occurred as early as 1789 in Minas Gerais protesting the taxation of gold extraction. A soldier, Jose da Silva Xavier known as Tiradentes, later became a national hero after a failed attempt at Brasilian independence in the 19th century.

When Napolean invaded the Iberian peninsula in 1807, the ruling clan in Portugal headed by Prince John fled to Brasil. After the defeat of Napolean and many struggles in Europe, John went back to Portugal and left his son, Pedro, to govern Brasil. Later Pedro refused an order to return to Portual and in 1822 proclamed the Brasilian Empire to be independent of Portugal, appointing an independent government. The first Constitution in 1824 gave the emperor absolute power, but increasing discontent, movements to abolish slavery, increasing power of land owners (who resisted the abolition of slavery) independence in neighboring Uruguay, and finally opposition from the church, led to the second Constitution in 1891. This Constitution, modeled after the USA, was adopted, and the United States of Brasil was formed. The first two presidents were military, followed by three civilian presidents. Brazil joined the Allies in both world wars. Several new Constitutions between military take-overs of 1930-1945 and of 1964-1984 characterize Brasil in the 20th century. Brasil currently operates under the Seventh Constitution generated in 1988 and has had presidential elections since 1990. The current President is Ferdinando Cardoso, a former professor of sociology at the federal university in Sao Paulo, who was elected in 1994. The next election will be in 2002.

Brasilia

Brasilia is a modern city, built from 1957-1960 to become the new capital while Juscelino Kubitscheck was President. Jose e Silva had proposed the construction of Brasilia at the Constituent Assembly in 1832, and the first Constitution of the Republic in 1891 endorsed its construction. Silva's plan was that having the capital in the "center" of the country would protect it from attack, create transportation that would increase internal trade, and attract settlers to the interior. Urban planner Lucio Costa, architect Oscar Neimeyer, and landscaper Roberto Marx developed the model. It is shaped like an airplane with the residential and business quarter in the wings, monumental government buildings in the cockpit area (e.g. Supreme Court, National Congress), and cultural institutions, the military, and recreation centers in the fuselage. Along the tail are the railway station, shopping center and industry. A man-made lake encloses the north boundary. But apparently there was no plan for the workers!? It is Brasil's most Brasilian city and is a remarkable example of modern art and architecture. It is the only modern city today included in UNESCO's world heritage list. Its inception, including the planned outlying towns, projected Brasilia to have ½ million inhabitants by the year 2000; however, over 2 million live there today. Migrants from the interior and other cities have flocked to the satellite towns resulting in unemployment, air pollution, traffic congestion, poverty, crime, and a host of other human problems thought to be prevented by the original plan.

Brasilia is now the undisputed capital of the 26 states and 4,974 cities making up the Federal Republic of Brasil. Brasil is the 5th largest country in the world, following Russia, Canada, China, and USA, with over 170 million people making it the 6th most populous (following China, India, USA, Indonesia, and Russia). As late as the 1950, 70% of the population lived in rural areas, but today less than 20% do. About 80% of the population live along the coast, and its demographic growth rate has been lowered to 1.4%. The largest city is Sao Paulo with 17-20 million inhabitants making it the second largest city in the world (after Mexico City's 25 million). Nearby is Rio de Janeiro, its second largest city, with about 7 million inhabitants.

Portuguese is the national language. The currency is the Real (exchange rate to US$ is 1.8), and it has the 8th largest GNP (800 billion US$) in the world (following USA, China, Japan, Germany, India, France, and Great Britain). But it is rated the 5th most risky country for investment in the developing world after Russia, Indonesia, Pakistan, and Romania. The GNP growth was 1.5% in 1999 but is projected to be 4% in 2000. The minimum salary is $100/month. Brasil has an official 7.6% unemployment rate, an 18.5% official interest rate, and an inflation rate recently lowered to under 20%. The per capita income is just over $5,000. The "economic capital" is the state of Sao Paulo which contributes 37% of the GNP, followed by Rio (11.7%), Minas Gerais (9.8%), Rio Grande do Sul (7%), and Parana (5.9%)—all in the south or southeast. The revenue distribution is the widest in the world, according to UN data, such that the 20% richest people have about 65% of the wealth while the 20% poorest have less than 3%. Sociologists identify 5 social classes, with about 5% in the upper class (making more than $10,000/month), about 15% in the middle class ($5,000+/month), 20% working class ($1,000+/month), 30% poor ($100+/month), and 20% hopeless (unemployed in slums). The Brasilian Ministry of Education reports that wealth is concentrated in the hands of 10% of the population who have an average income over 30 times that of the poorest 40%.

Development occurred slowly for a number of reasons but has accelerated in the last 30 years. The 1980s brought much greater automation, more flexible import tariffs, more available credit lines, and privatization. Mining, hydralic and electric power, ports and roads, telecommunications, and the oil and gas sectors were opened to foreign and private investors. The government has concentrated its presence in health, education, and social promotion. The National Privatization Program was created in 1990. By 1992 major steel, fertilizer, and petrochemical companies had become privatized. Transportation, telecommunication, and electric companies followed by 1996. In 1997 the Social Development National Bank opened credit for all (including foreign investors). Major investors have been USA (USA is Brasil's largest; Brasil is USA's 3rd largest), Spain, Portugal, Italy, and Chile.

Agriculture represents 40% of Brasil's exports. Brasil is the world's largest producer of coffee, oranges, bananas, and sugar cane, the second largest producer of soybeans and cacao, the third largest producer of corn and beef, the fourth largest of pork, and the eighth largest of rice. Only USA exports more farm produce. Automobiles (and their parts), textiles, shoes, minerals, iron ore, steel, cement, and chemicals are also exported. Brasil is investing in becoming the world's largest exporter of agribusiness products. While USA has recently become Brasil's 12th largest trading partner, the trade balance has continuously grown in favor of USA; i.e., USA exports more to Brasil and USA sends airplane parts to be assembled. Besides agriculture, Brasil is the second largest producer of iron ore, third in aluminum and tin, and fourth in gold, steel, manganese, potash, and ship building. Brasil imports technology, industrialized goods, and petroleum. The formation of a free trade zone among Brazil, Argentina, Paraguay, and Uruguay in 1991 (Mercosur) united the world's largest reserve of natural resources and became a major attraction for investment.

Labor, fearful that factories would move across borders seeking the cheapest workers, pushed for and were granted each rights and benefits for all 4 countries (the world's first regional labor union). All 4 countries have doubled, at least, their exports and are pleased with the arrangement (at least at the moment). Chile, Bolivia, Columbia, Venezuela, and Peru have applied for membership. Brasil, however, is looking toward expanding NAFTA to include all the Americas.

Belem

In 1616 the Portuguese built a fort to block European explorers and pirates 80 miles upstream from the Atlantic and named it Belem (after Bethlehem). Today Belem is a city of over ¾ million people and is the major metropolis of the whole Amazon region. The Amazon rain forest, a result of heavy rains most of the year, has generated wood for export, but over-cutting has caused a serious challenge to maintaining the rain forest and to erosion. In addition to a serious loss of forests has been killing of animals. Until protective legislation emerged, alligators were on the verge of extinction. Botanists claim that the Amazon rain forests are the oldest formations of plant life on earth, contain 1/3 of all species on earth, and warn that its continual destruction may generate conditions severe enough to threaten life itself. Some investigators tie changes in the Amazon to El Nino, global warming, and other environmental disasters. The Amazon river is the longest in the Americas and, in volume, is the largest in the world (seven times the volume of the Mississippi) and holds 20% of all the fresh water on the planet. The river supposedly takes its name from a Spanish expedition which was attacked by long haired Indians which were believed to be the legendary women warriors. In Belem, a museum and zoo have been constructed on a large track of rain forest for preservation and education.

In addition to wood, the discovery of multiple uses of the native rubber trees (vulcanization to waterproofing) led to rubber baron plantations. Belem became a tropical version of European cities and conspicuous in its consumption. In 1876, however, an Englishman carried rubber seeds to London and later found that they grew even more productively in British colonies (e.g., Malaysia); and the north of Brasil lost its wealth. Recent prospecting, however, has identified huge reserves of mineral wealth—particularly iron ore. And multinational corporations continue to clear-cut areas for wood, farming, and minerals which continues to create serious erosion, river pollution, and less rain forest.

The Federal University of Para in Belem has a Poverty and Environment Institute (POEMA) which has specialized in sustainable development, living in harmony with nature, and recycling materials particularly for low income families who seek to clear more land to make a living. For thousands of years, indigenous people farmed with slash-and-burn techniques shifting to new plots every few years and allowing the rain forest to reclaim old plots. But recent clear-cutting and slash-and-burn techniques on a large scale have had disastrous ecological impacts. The goal is to preserve the rain forest without denying the rights of local inhabitants to make a living. POEMA has pioneered turning coconut shells into headrests for Mercedes, bromeliad fronds into battery supports, creating folk art, using banana flour, and bottling medicines. The Amazon region produces more than 25% of all pharmaceutical substances employed in modern medicine today (to treat malaria, cancer, high blood pressure, and glaucoma). In addition, the university has developed programs to go out to communities to organize and train people to create small factories and get away from the coconut monoculture.

Sao Luis

Several hundred miles east of Belem is Sao Luis, capital of the state of Maranhao. Sao Luis was founded by the French who defied the Treaty of Tordesillas and intended to establish a foothold in Brasil, naming the city after King Louis XIII of France. Then Portuguese, then Dutch, then Portuguese again subsequently conquered the area. Blessed with beaches and an old city, which appears to replicate Lisbon, Sao Luis is trying to gain a share of the tourism market. An earthquake flattened Sao Luis in 1755 and was rebuilt with materials from Lisbon (including prefabricated door wells). The current roofs are the original ones brought from Portugal after the earthquake. Sao Luis is recognized today as a World Heritage Site by UNESCO. While considerable restoration is needed, education and health are higher priority in a small state budget.

On a hot afternoon at the beach, the national drink of Brasil, caipirinha, can be savored. Caipirinha is made of sugar cane "brandy" (cachaca which is at least 180 proof), fresh squeezed lime juice, sugar, and ice. Some prefer the drink with milder vodka. Perhaps more refreshing is the WONDERFUL ice cream, made with many different tropical fruits/nuts—cupuacu, graviola, bacuri, caja, acai, guarana, and caju as well as the more familiar pineapple, coconut, strawberry, mango, papaya, banana, chocolate, hazelnut, and brazilnut.

With the Portuguese came Catholicism. Papers issued in 1515 (Da Santa Cruzada) served as legal foundations for the King of Portugal to control the Church in the colonies. Taxes, for example, were collected by the King who, in turn, funded the church. Monasteries were never established, but priests were sent from Portugal. One of the main aims was to convert the indigenous people. The Indians, however, did not willingly abandon their beliefs and practices (e.g., polygamy and cannibalism). Perhaps the Jesuits were the most active but Benedictines, Franciscans, Carmelites, and other orders made their presence known as well. Particularly the Jesuits adopted Indian customs (such as nudity), used the Tupi language to say mass, and incorporated Indian music in religious services. The Jesuits also pioneered education. Until the 19th century the only schools in Brasil were those provided by churches. The church showed equal interest in converting the African slaves who arrived later. Africans came from many areas of Africa, bringing great diversity of practices and beliefs, and they managed to maintain some of theses religious traditions. Africans also became familiar with beliefs of the Indians as well as their methods of preserving their beliefs. The candomble cult developed from linking African gods (orixas) with certain Catholic saints. This cult is thought to be the closest to its African roots and is widely practiced in the northeast. Offshoots of candomble are umbanda and macumba which are practiced in other parts of Brasil. Candomble refers to the place of worship, the sect itself, and its rituals. The rituals, frequently conducted in Yurba or other African languages, involve elaborate clothing (white lace dresses for women with jewelry, bandanas, and aprons), music (percussion, strings, and voice), and lively, round dancing where some become entranced. To disguise their rituals, slaves used the names of Catholic saints to refer to African dieties (orixas). Ogum, god of war, became St. George. Iemanija, the sea goddess, became Mary. There are orixas of sky and earth and gods of iron, disease, the hunt, thunder, winds, and beauty. There are also many Catholics among slaves and slave communities.

Some missionaries apparently succumbed to the "get rich" fever and became owners of vast estates with Indian and Black slaves. Eventually the missionaries ran into trouble with landowners and the government. In 1759, King Joseph I, expelled them from all territories and confiscated their property (25 residences, 36 Indian missions, 17 schools). But today Brasil has the largest Catholic population in the world, and over 73% of the population identify themselves as Catholic. But most Catholics practice popular Catholicism—mixing official teachings with folk beliefs, mixing elements of other religions, and mixing elements already practiced by Indians and Africans (snycretism). Protestantism is now growing so fast that Catholics may soon become a minority. First introduced with the German Lutheran church in the early 1800s, many denominations have spread by missionaries since the mid- 1800s, especially those from the USA after World War II (e.g., Pentecostals, Presbyterians, Methodists, Baptists. and Episcopalians). There are already more Protestant pastors than Catholic priests (15,000 to 13,000), and Protestants make up roughly 16% of the population. There is also a sizeable community of Jews, some of whom came with Cabral in 1500. Japanese religions are also evident, particularly around Sao Paulo where Japanese came to work the coffee plantations around 1910.

Fortaleza

Having over 1 million inhabitants, Fortaleza is the capital of the state of Ceara in the northeast region. It is the center for handicrafts (lace, embroidery, rope hammocks, and clay) and also for seafood. Buffets are abundant throughout Brasil and Brasilians eat out frequently. Sometimes buffets offer one price for "all you care to eat" but more often plates are weighed by the gram. Vegetables and salads are abundant as are a variety of meats (beef, pork, chicken and especially seafood) and desserts (tropical fruits, rich cakes, and ice creams). Traditional Brasilian food is also included in the buffets. The staples are beans and rice. The national dish (feijoada completa) contains beans, rice, sun dried meats, organ meats, and peppers and is served with oranges, manioc flour, boiled vegetables, and a spicy pimento sauce called malaqueta. The abundance of tropical fruit and seafood, spicy culinary fare, unpolluted sea, long beaches, and amicable weather have made the region increasingly attractive to tourists.

The northeast is where slavery was first institutionalized in Brasil on the large sugar cane plantations. But there was constant unrest, beatings, and revolts. Salves frequently defended themselves using a method of foot fighting brought from Angola. Teaching foot fighting to other slaves was forbidden. In order to hide their preparation for fighting, slaves incorporated music into their practices so they could warn each other if officials were approaching. After emancipation, this musical fighting (capoeira) was continued and today has become a popular form of dance. Although performed mostly by young men, both women and small children participate. A group of musicians play berimbao, chocalho, xequepe, agogo, and drums with everyone singing chants while pairs of dancers perform a sort of stylized attack-and-defend martial art.

Salvador

The first capital of Brasil for over 200 years and now the major city in the northeast area, Salvador, has almost 2 million people and is the capital of the state of Bahia. Its Center has impressive Baroque structures including Castro Alves Square, Sao Pedro fort, Sao Bento and Nosso Senhor do Bomfim churches, and the Historical Institute as well as homes of plantation owners and a new Museum of Modern Art. It is the center of the tobacco industry and also exports sugar cane, cotton, and cacao. The first sugar cane plantations were here, and large numbers of rural people still live here today. Farther inland is the dry and desolate sertao which is densely populated, poor, and produces cattle and crops. This overlaps with the home of the northern cowboy (vaqueiro, the northern counterpart of the southern gaucho) and is popularly thought of as the immigrant in search of employment, bandit, rebel, and inhabitor of the squatter favelas. Many Messianic movements have been generated in this region. Productivity remains low because of huge unproductive estates (fazendas) and debt-ridden small holdings. Since the economy cannot absorb the fast growing labor force, there is considerable migration to urban centers and other rural regions thought to offer better employment. In the early days, Portugal sought to take out as much profit as possible from Brazil (by extracting raw materials) and prohibited industrialization. For 450 years, the rich soil of the northeast produced great quantities of sugar cane and other products, but the economy remained quite stagnant as the plantation owners kept most of the profits and indulged in conspicuous consumption with imported luxury goods. (One account says that 25% of all profits from sugar cane one year was spent on imported French wine.) Even after independence, landowners have retained their power and found it better to import goods from Europe than to develop in local industry. Consequently, only a few have benefited, and the northeast remains the poorest in all Brasil.

Salvador is second only to Rio for tourism and serves as a magnet for street children who come from the surrounding countryside and usually end up engaging in begging, stealing, prostitution, and drugs. Some estimate the number of street children to be more than 10 million (and probably more adults). Salvador is also known for foods of African origin—fish simmered in oil and pepper, chicken ragout containing onion, garlic, palm oil, shrimp, and pumpkin, and vatapa made with fish, shrimp, palm oil, peppers, and manioc flour. Black women in traditional white dresses hawking spicy snacks (ucaraje) have become an institution. Salvador is also known for its own carnival. Different from Rio everyone takes part in Salvador with samba contests, extravagant costumes, and dancing/singing in the streets for 4 days. Jorge Amado, the famous Brasilian novelist, mostly wrote about life in Bahia.

Porto Sequro

The Portuguese first landed in south Bahia near a village, Santa Cruz de Cabralia, a few kilometers from Porto Sequro. A cross was erected there and called Veracruz. Indigenous people have land here and a very lively art and crafts market specializing in clay and a wide variety of products from various woods. Nearby is the national "Parque Estacao Veracruz" set aside to maintain the Atlantic rain forests (only 15% of the forests are left today). The town itself is a small tourist center with many shops and restaurants and specializes in a popular drink called capeta. This drink is made from powdered guarana (a berry widely used by the Guarani Indians), a variety of fruit juices, evaporated milk, ice, and sugar and is thought to have magical powers. The guarana is said to be a natural substitute for Viagara. White, sandy beaches extend north and south of the town, attracting tourists particularly from nearby areas.

The first settlers came to Bahia from Portugal with a tradition of feudal estates. Portuguese nobility and soldiers having distinguished themselves in prior colonizations were given land, tools, seed grain, cattle, and exemption from taxes. Along with brazilwood, sugar cane became the main export, both produced by the work of African and indigenous slaves. Since the Portuguese came essentially to get rich (rather than to settle with families and communities), immigrants were largely single men who were attracted to the local women and later to African women as well. Portugal was also interested in increasing the sparse population to hold onto its colony and drafted laws that encouraged men to marry, although marriage with Africa slaves was officially banned for many years. The Jesuits continued these practices. Today there are people of every possible shade of skin color and racial/ethnic mixtures. White mestizos is the general name for persons of mixed heritage, children of white-Indian unions are called coboclo (also cariboca), of white-black unions mulattoes, and of Indian-black cafuzo (also cabore). Even today many of the unions are not married formaly, and many children have no official birth certificates.

While Brasil is considered by many to be the most racially tolerant country on earth, where millions of all racial mixtures live amicably side by side, there are still obvious discriminations toward Indians and Africans. The Service for the Protection of the Indian was established by the government in 1910, and several organizations have been founded since. But the problems have been resolved with varying degrees of success and are strongly argued today. Hans Staden has written extensively about the problems of the Tupi and other tribes. Regarding Africans, Brasil has consistently tried to control its immigration. When slavery ended, Brasil sought to replace slave labor with European labor, partially to "whiten" the population, and millions of Italians, Germans, Spanish, and Portuguese were actively recruited in the 19th century. Immigration from Africa was prohibited for awhile. Brasilians do seem quite comfortable in interracial interaction possibly because they have long experience with it in their homes and extended families. Because of a long history of intermarriage, most families include a wide range of racial backgrounds. There are no laws (like Apartheid or Jim Crow) that discriminate, and people say anyone can become whatever they want. But structural barriers block access to scarce resources. Very dark skinned people are almost all poor, and economic discrimination is perhaps more apparent than racial. While about 44% of the population are blacks and mestizos, they constitute about 70% of the poor. Today few "full blooded" Africans are found in high positions but are seen frequently in such positions as maids, porters, cooks, and waiters. Several civil rights organizations have been formed and are becoming increasingly active. November 20 is the National Day of Black Consciousness in honor of a black leader, Zumbi, of black villages in Palmares. Brasilian Gilberto Freyre has written extensively about slavery and racism in Brasil.

Sao Paulo

The 17-20 millions inhabitants of Sao Paulo make it the second largest city in the world (after Mexico City's 25 million) and is also Brasil's fastest growing city. It's really impossible to know how many people live in this city as there are so many migrants arriving all the time from the interior and other cities who live in squalid settlements on the edge of town (favelas) and frequently are not legal. Sao Paulo is the capital of the state of Sao Paulo, an area which has Brasil's three largest cities (Sao Paulo, Rio de Janeiro, and Belo Horizonte). It is also the commercial and financial heart of Brasil as well as of Latin America, having more German capital than any where outside Germany and the third largest Swedish-owned industry. As big cities go, traffic in Sao Paulo seems managable. There are only about 4 million registered vehicles in a city of 17-20 million.

The energetic people of Sao Paulo are called the "Yankees" of Brasil because of their business acumen. It is also said that everyone, regardless of race, creed, or orientation, can find their tribe in Sao Paulo. Sao Paulo was also a major source of bandeiras (also called Paulistas). These organized expeditions carried their own flags (hence their name) and went in search of Indian slaves and later, of mineral wealth. In addition to acquiring slaves and wealth, these expeditions claimed about 2/3 of Brasil's present territory and sometimes lasted years as they frequently contained families who went along intending to settle the interior.

A permanent exhibition was constructed by the government in Ibirapuera park, "Mostra do Re-Descobrimento", to commemorate 500 years since the arrival of the Portuguese. This exhibit seeks to document the contributions that have been made by each nationality and racial group to the culture and way of life, to religion, to traditions and customs, and to the food, songs, and dances of Brasil. It can thereby serve as an integrating factor, heightening the sense of national identity, of being Brasilian. In the past, Brasilian history has been told from a European point of view; this exhibit seeks to portray it from within. Plan to spend more than a day at the exhibition.

The Portuguese did not leave a legacy of education in Brasil; in fact, only the church established schools. And still today, most Brasilians have little regard for their educational system. The current President, Cardoso, identified education as a priority and has initiated monumental changes in the system. The President's plan dramatically increased the number of schools, their equipment, their orientation (no more memorizing or segmented knowledge but interdisciplinary subjects, critical thinking, and citizenship), and especially the training of teachers (both quality and quantity) in the manner of USA and Europe. All primary teachers must be college graduates by 2007. Primary school is required of all (ages 7-14), and the Ministry of Education claims that since 1999 there is 96% compliance. Only about 25% of the 15-18 year old teenagers, however, go on to secondary school. And only about 2% go on to universities--almost all of which come from the upper classes. The drop-out rate, they say, is because poor children go to work (particularly in mines and plantations) and because people commonly believe their schooling is irrelevant and bad. Entrance to universities, which are free, is determined by scores on a national exam, rumored to be extremely difficult. Almost all who get into college went to private secondary schools (usually church sponsored) either full or part-time. Private schools are expensive, costing between 300-500 US$/month. Universities in Brasil, however, have an excellent reputation. Most professors have doctorate degrees from USA or Europe, and graduate students do extremely well outside of Brasil. These elites can hold their own with experts in any developed country, including researchers, university professors, diplomats, businessmen, engineers, architects, physicians, and artists. President Cardoso's plan dramatically increased the number of teachers with bachelors degrees but not their salaries, and recently there have been teacher strikes. Teachers also want better benefits at retirement.

Foz do Iguacu

Straight west of Sao Paulo at the intersection with Argentina and Paraguay is Foz do Iguacu. Foz, a city of around 200,000, is known for the national park of Iguacu which contains the Iguacu Falls and for the Itaipu Hydroelectric Plant. The Falls border Argentina and are 9,000 feet across, larger than either Niagara or Victoria. Argentina and Brasil cooperately administered adjoining national parks for many years and recently sold them as part of the government's privatization. Contracts were administered, however, which prevents raising admission prices exorbitantly and well as from changing preservation philosophies. Admission prices are expected to double. Argentina (Spanish for silver) was settled by silver prospectors. Its recent inflation rates of over 2,000% have slowed since Argentina equalized its currency with the US$ (last year inflation was 2%). But now their exports are expensive on the world market, sales have slowed, and they have a recession. About 40% of Argentina's exports go to Brasil. Many Europeans immigrated to Argentina after World War II. Buenas Aires is thought to be a safe, beautiful, and clean city. After the Faulkland war with Britain, their military service became voluntary. The military is obligatory in Paraguay at 16 and at 18 in Brasil (although there are many exemptions such as going on to college).

Itaipu Hydroelectric Plant is the world's largest producer of electricity. Built in the 1980s at a cost of $276 million (70% from Brasil and 30% from the World Bank), the dam which is over 5 miles wide and 6,000 feet high supplies electricity to all of Paraguay and southeast Brasil. Brasil has one nuclear plant (in Rio). The government bought land from the local people who subsequently moved to Paraguay where land was much less expensive. In the mid-1800s Paraguay was a rich country from the discovery of gold and other minerals and wanted an outlet to the ocean. Britain is thought to have paid the militaries in

Argentina, Brasil, and Uraguay to eliminate Paraguay; and they almost did it. While about 10 million indigenous people lived in Paraguay then, only about 4 million live there now, 3 million of which live in the capital (Assumption). They raise corn and soybeans and assemble goods which are sold largely to small entrepreneurs who resell in Brasil and Argentina.

Porto Alegre

Only three states are in Brasil are south of the Tropic of Capricorn. The southmost, Rio Grande do Sul whose capital is Porto Alegre, has 4 seasons but has almost no forests left. When the Europeans arrived there were 135,000 square miles of forest, but today there are only 3,850 square miles (3%). As the Portuguese moved inland conflict with the Spanish emerged. Unions between the Portuguese and the natives led to the gaucho (cowboys of Argentina, Uraguay, and Brasil) which contributes a particular form of speech, an almost unique pastoral way of life, picturesque clothing, methods of cooking, songs, and dance.

In order to settle the area and protect it from Spain, free land, tools, seed grain, and cattle were offered. Many came first from Italy who settled on the more desirable land starting small, family farms and wineries and such towns as Garibaldi, Nova Italia, and Santo Bento Goncalves. Then came the Germans taking what land was left, beginning breweries, and settling in such towns as Blumenau and Gramado. Later came Poles, Russians, and Ukranians. Second in production to the northeast region is production of wheat, corn, rice, sugar cane, cotton, tobacco, and oranges. It is the leader in the production of mate, a tea made from the mate shrub said to remedy most of life's headaches.

Ouro Preto

Four hours north of Rio by car is Belo Horizonte, the first planned city in Brasil and now its third largest city with 2.5 million inhabitants. It was modeled after Washington, DC and build near the end of the 19th century as the capital of Minas Gerais. Ouro Preto, 2 additional hours driving north, was the first capital of Minas Gerais which emerged with the discovery of gold around 1700. This city abounds in Baroque buildings, heavily gilded churches, and soapstone carvings. Particularly famous are the carvings of Antonio Lisboa, the son of a Portuguese architect and an African slave, who is affectionately known as Aleijadinho, "the little cripple". He is thought to have suffered from leprosy and is widely known for his powerful religious statutes. Today Ouro Preto, named for the black oxide that concealed the gold beneath, is a major center for gemstones in the world, including Brasilian turmaline, emeralds, citrine, aquamarine, amethyst, and the unique imperial topaz (only found now in Minas Gerais). Gem dealers from such places as Amsterdam work side by side with those who facet the stones by hand.

Rio de Janeiro

Impressions of Brasil in USA--dental floss bikinis, all night partying, samba, and carnival– apply characterize Rio. And of course, one of the most famous landmarks in all the world is of Christ the Redeemer on Mount Corcovado. Rio is also characterized by Brasilians as their most beautiful city and their favorite city. In addition, it has the world's largest athletic arena (Maracana soccor stadium holding over 200,000 people), the National Library, the Convent of Santo Antonio, and the monastery Sao Bento containing splendid Baroque art and art by the first Brasilian painter, Father Ricardo do Pilar. Rio's massive Botanical Gardens, 348 acres, contains the Victoria lily. Rio, however, has not escaped the large-scale rural to urban migration. Millions of impoverished transplants live in favelas, sometimes immediately next to luxurious areas (e.g. Copacabana and Ipanema Beaches). There is widespread fear of the increasing crime and violence, especially in the favelas. One explanation for this increase is that first generation immigrants bring with them traditional moral codes and generally view city life as an improvement. Their children, however, grow up in the city with different expectations. This young generation knows the frustration of observing affluent lifestyle they cannot attain and express their resentment at not being able to have what they see others enjoying. Particularly young males here grow up with little structure and discipline in their lives and frequently drop out of school to live the street life.

It is also the favelas which provide the most enthusiasm for Carnival. The first large-scale carnival was held in Rio in 1854, being generated largely from festivals in Portuguese territories (Azores), by the poor, and by African rhythms (samba). Thousands leave behind their hovels in the favelas for the carnival spirit. Briefly the hardships of daily life are forgotten, and the mulatto girl of the favelas becomes the symbol of beauty and democracy. Today, people of all levels of class attend with considerable enthusiasm; some spend what they have saved for a whole year on the samba contests. The best-known Brasilian singer, Carmen Miranda, became an overnight celebrity for her rendition of the song "Tai" at the 1929 carnival. Probably there are few places in the world where the exciting rhythms and haunting melodies of their folk music celebrate the diversity of their cultural heritage (Portuguese, Indian, and African) with more enthusiasm and sensuality than in Rio.

The Future

And what will the future be for Brasil? Two social scientists at Catholic University in Rio made some observations. Mercosul, they said, gives hope. Interregional trade has increased, and all four countries are content with Mercosul at the moment. But other competitive countries have also formed trade blocks; and what will happen if Mercosul doesn't continue to provide benefits for all members (or provides unequal benefits)? Will Mercosul undermine wages (and whose wages)? Big changes are occurring globally. Brasil's past experience is that not all benefit (and certainly not equally) from global interdependence. As export prices and profits rise, more is being sold overseas instead of in the domestic market; and multinational corporations get rich in Brasil, sometimes at the expense of Brasilians and sometimes with complicity by wealthy Brasilians and government officials. And if nationhood ceases to exist in the future, as some believe, what will be the fate of Brasilian workers? Whatever the plan is for the future, a successful plan will have to include the poor. The Landless Movement (land without people for people without land) is still strong and perhaps getting stronger. The support for education and to "educate all" may, in fact, be a tumultuous source of change for the future as many trends are known to accompany education.

Although trends and methods are debated, most all information agrees that for Brasil to progress, the rural exodus must be stopped or at least dramatically slowed; the same is true for crime in the cities. Income must become more equal; and political corruption must cease--including actions of politicians which continue the exorbitant influence of the wealthy. And particularly the destruction of the environment must be stopped; this destruction, in fact, may be necessary if live on earth, as we know it, is to be preserved.

JENNIFER A. HALL

In creating this unit on Brazil, I asked myself several questions:

1. What struck me most about Brazil. (it's size, diversity of landscape, culture and people as well as how different Brazil was historically and culturally from the rest of Latin America)
2. What do I want my students to know about Brazil. (Everything :))
3. What would students most be interested in learning about Brazil. The people/culture
4. What areas did the text book lack? People/ culture

It is the answer to these questions that have inspired this lesson plan. Additionally, I have attempted to keep the lessons realistic for a one semester world geography course and in accordance to district, state and national geographic standards.

UNIT: Latin America - BRAZIL
LESSON - An introduction to the land, history, culture and people of Brazil. This lesson can be used before or after the study of other Latin American countries.
AUDIENCE: 9th Grade Geography
TIME NEEDED: Approximately one week

Thank you for your warm welcome and wonderful trip through Brazil!

Hall, Jennifer

DAY ONE: 50 minutes (map work may be assigned as homework to reduce class time needed)

Purpose/Objective: TLW identify major cities and landforms of Brazil. TLW practice latitude and longitude skills.

Anticipatory Set: What is Brazil's largest city? What physical features covers over one third of Brazil?

Answers: Sao Paulo. Amazon River Basin/Rain Forest

Introduction: Brazil is the largest country in South America and fifth largest country in both landmass and population. Today you will become familiar with the physical and political geography of Brazil. This knowledge will be used through out the unit in understanding and analyzing Brazil's history, culture and people.

Teacher Instruction: Using an overhead or wall map of Brazil/South America - introduce the physical and political geography of Brazil.

PHYSICAL FEATURES

Brazil is the world's fifth largest country. It borders every country in South America, except Chile and Ecuador and occupies almost half of the continent. It is larger than the continental USA and is 2 ½ times larger than India. Brazil can be divided into four primary geographical areas.

This first is the Amazon Basin. Northern region of Brazil , this tropical rainforest contains 30% of the remaining forest of the world. The world's largest and second longest river flows through the Amazon Basin from the Andes highlands to the Atlantic Ocean. There are an estimated 1100 tributaries, which together with the water of the Amazon River carry and estimated 20% of the world's fresh water.

Brazil's second geographical region is the Coastal Band. This coastal region lies between the Atlantic Ocean and the coastal mountains. From the southern state of Rio Grande do Sul to the Northeastern State of Bahia, the coastline is rocky and irregular and their is a Great Escarpment. North of Bahia, the lands are flatter and the transition to the highland region of Brazil more gradual.

A third geographical region of Brazil is the Planalto Brasileiro or Highlands Region. This is located in the central region of Brazil and includes the Brazilian Highlands and the Mato Grosso Plateau. This region has a milder climate than the coast and more rain than the northeastern region and is the heart of Brazil's coffee industry.

Brazil's last geographical region is the southern Parana - Paranagua Basin. This basin extends into Paraguay and Argentina. The Iguacu Falls are located here.

POLITICAL FEATURES

Brazil has five political regions - North, Northeast, Central, Southeast, and the South
The North: This is the Amazon forest and encompasses 42% of Brazil's land. This region is the least populated region, however it contains most of the country's Indian people. The two major cities are Manaus, along the Amazon River and Belem near the mouth of Amazon River.

The Northeast: This is Brazil's poorest region and encompasses 18% of Brazil's area. This region is where the African influence is most evident and this region has contained much of Brazil's colonial past. In general this is a dry region that struggles with drought. Salvador and Porto Seguro are two cities of the region. Porto Seguro is where Explorer and founder Pedro Alvarez Cabral landed on April 22, 1500.

The Central Region: This is Brazil's fastest growing region, due to recently opened road transport. It is includes part of the Brazilian Highlands and the Mato Grosso Plateau. This region makes up 22% of Brazil's area and is home to Brazil's capital since 1960: Brasilia.

The Southeast: This region is the most developed and urban region of Brazil home to 43% of Brazil's 166 million people. It also contributes to 63% of Brazil's overall industrial production. Sao Paulo and Rio de Janeiro are major cities of the region.

The South: The southern region of Brazil enjoys a high standard of living and has a very European flavor. Porto Alegre is one of the most populated cities in southern Brazil. There is a visible German presence and a Gaucho tradition (similar to Argentina's) in this region as well. This region makes up 8% of Brazil's area.

Individual Practice: Distribute a blank physical/ political map of Brazil. Distribute questions of landforms and places to be identified on map. Using atlas skills and latitude and longitude skills students are to identify the places indicated.

Homework: Complete map and have it ready to turn in at the beginning of class tomorrow.
Assessment: Collect and assess maps for thoroughness and accuracy.

Materials Needed:
- Blank map of Brazil
- Questions/ List of physical and political features to identify
- Geography textbook and/or atlas
- Colored pencils or crayons.

Source: Selby, Nick, et al. The Lonely Planet Brazil. Hawthorne, Aus.: Lonely Planet, 1998

MAP IDENTIFICATION KEY

Physical Features

1. Atlantic Ocean
2. Amazon Basin
3. Amazon River
4. Brazilian Highlands
5. Rio Sao Francisco
6. Mato Grosso Plateau
7. Iguacu Falls

Political Features

15. Brasilia
16. Manaus
17. Belem
18. Sao Paulo
19. Salvador
20. Porto Seguro
21. Rio de Janeiro
22. Porto Alegre

BRAZIL'S PHYSICAL and POLITICAL FEATURES

Using your textbook and or atlas, answer the following questions. Label your answers on the map of Brazil.

PHYSICAL FEATURES

1. What is the name of the ocean Brazil borders? ________________
2. What low lying tropical area extends across northern Brazil? ____________________
3. Name the world's largest and second longest river that flows from the Peruvian Andes to Brazil's coast. ____________
4. This elevated land (1,200 feet) parallels Brazil's coastline from around 10S to 23 ½ S.______
5. What major river runs through the landform described in question 4? ____________
6. What is the name of Brazil's plateau that borders Bolivia.
7. What is the name of waterfall located at Brazil's, Argentina's and Uruguay's shared border?_______________

Please label these important lines of latitude:

8. The Equator
9. The Tropic of Capricorn

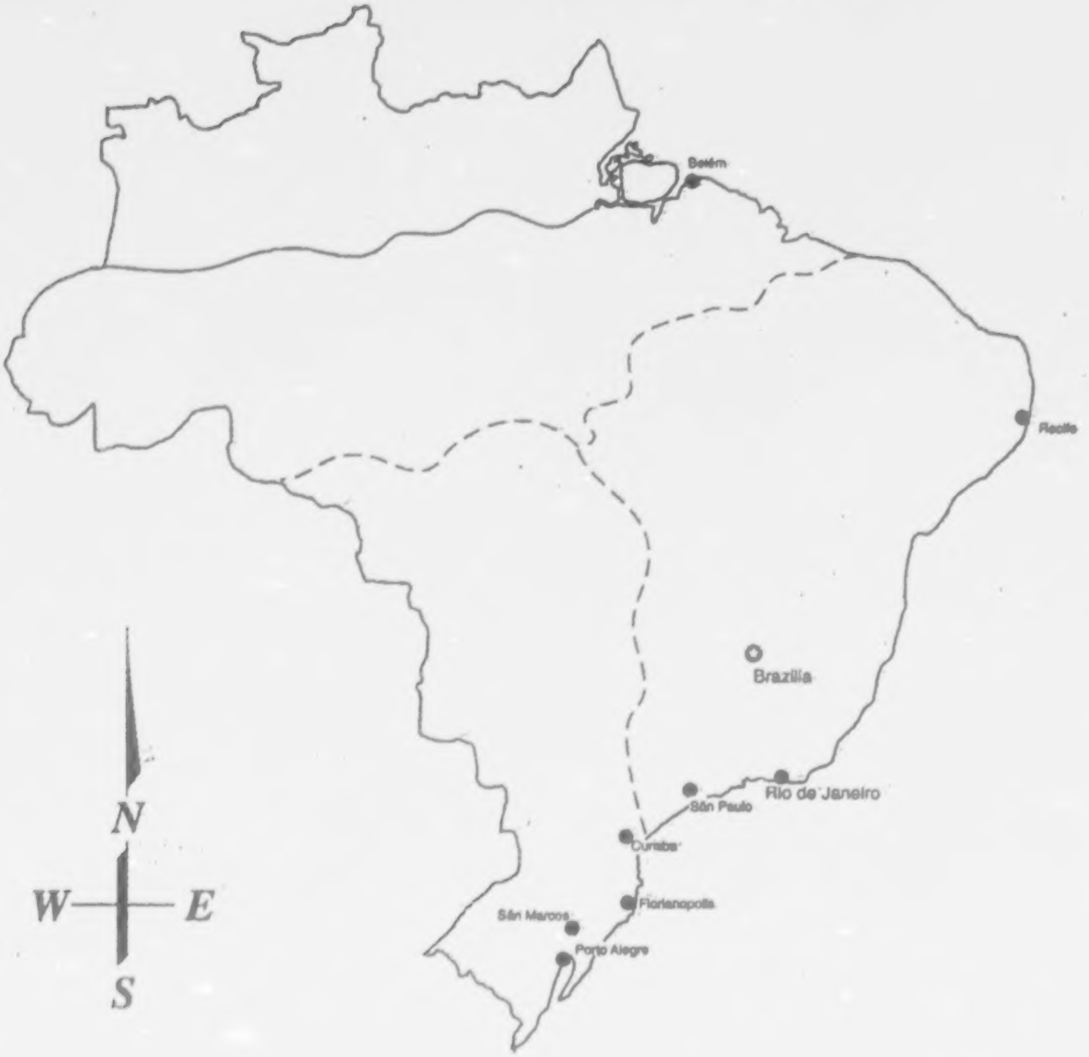
POLITICAL FEATURES

15. What is the name of Brazil's capital city, located at 16S, 48W ? ____________
16. Name the largest city located along the Amazon River at 4S, 60W. ______________
17. What city is located near the mouth of the Amazon at 2S, 48W. ________________
18. This is Brazil's largest city and is located on the Tropic of Capricorn. _______________
19. What city is located on All Saints Bay at 13S, 38 ½ W? ___________
20. Explorer Pedro Alvarez Cabral landed here (17S, 39W) on April 22, 1500 and claimed Brazil for Portugal. _______________
21. What city located at 23S, 44W is known for its Carnival and beautiful beaches?___________
22. This southern city located at the northern tip of the Patos Lagoon (30S, 51W) is at the heart of the Gaucho culture of Brazil. ____________

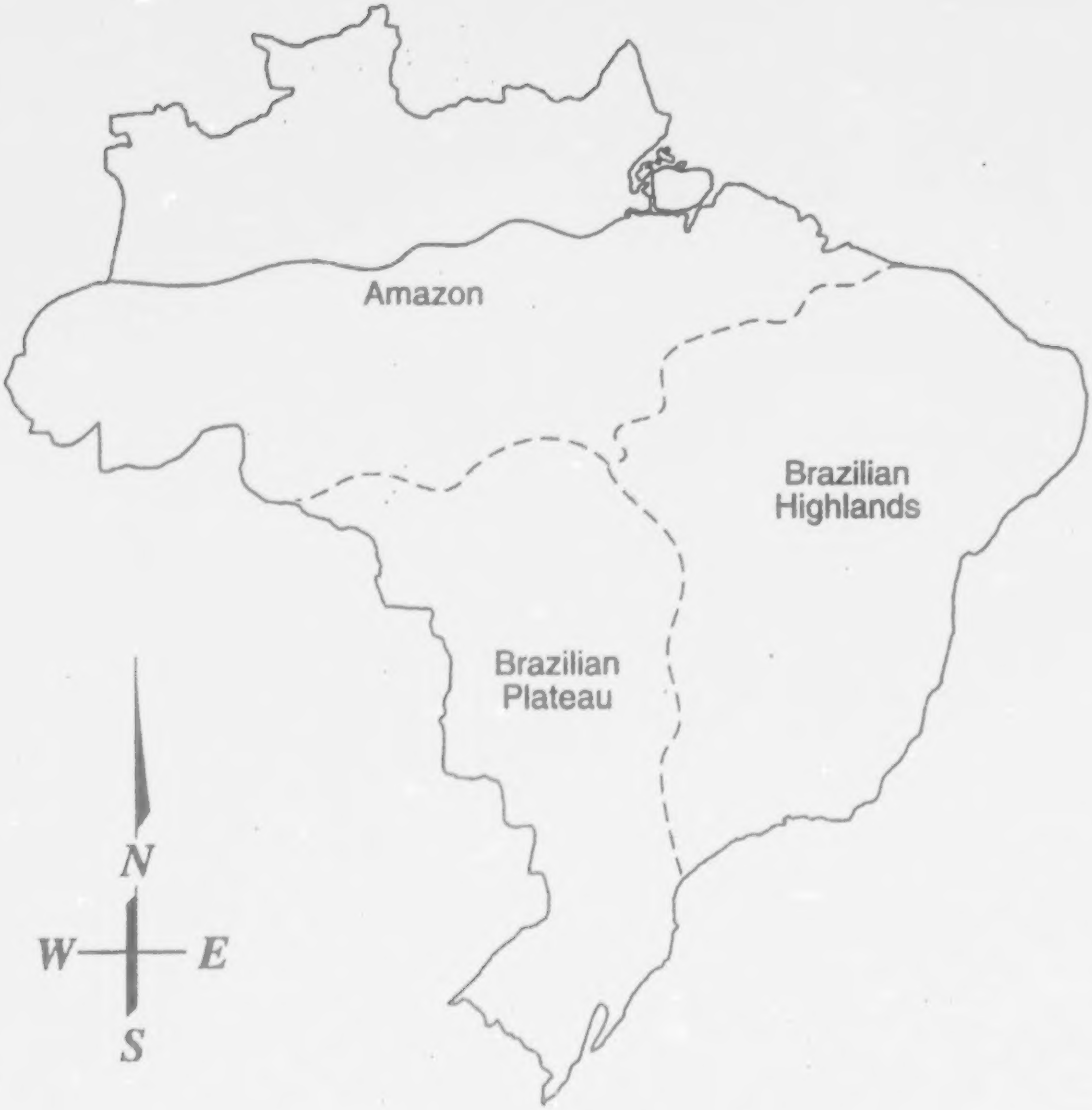
Please label and lightly shade each of Brazil's regions a different color.

23. Amazon or Northern Region
24. Northeast Region
25. Central Region
26. Southeastern Region
27. Southern Region

Brazil


Belém
Recife
Brazilia
São Paulo
Rio de Janeiro
Curitiba
Florianopolis
São Marcos
Porto Alegre
N
W
E
S

Regions of Brazil


Amazon
Brazilian Highlands
Brazilian Plateau
N
W
E
S

Hall, Jennifer

DAY TWO: One 50 minute class period

Purpose/Objective: TLW create a time line of major events in Brazil's 500 year history. TLW compare and contrast Brazil's history to another country of Latin America.

Anticipatory Set: What language is spoken in Brazil? Define Mestizo. Define Mulatto.

Answers: Portuguese. A person of European and Indian ancestry. A person of European and African ancestry.

Introduction: As we've studied most of Latin America was under the colonial rule of Spain. Brazil however was not. Brazil was a colony of Portugal. Today we will look at Brazil's 500 year history and how it differs from that of Latin America. We will then look at how its history and geography has influenced the people and culture of Brazil.

Teacher Instruction: Distribute Time line worksheet. As teachers presents historical overview - students will complete time line on worksheet. Teacher should have time line on overhead and complete with students. Ideally, pictures and slides supplement historical overview. (not included)

Historical notes/time line: attached

Guided Practice: Students are to complete time line as teacher provides overview of Brazilian history.

Individual Practice: Students to complete Venn Diagram, comparing and contrasting Brazil's history to that of another Latin American country. A brief paragraph should summarize information included in the Venn Diagram.

Homework: Finish Venn Diagram and summary paragraph. Read corresponding text.

Assessment: Completed Time line and Venn Diagram.

Materials Needed:
- Overview of Brazil's history/ Time line - overhead
- Worksheet with blank time line, and Venn diagram
- Optional: slides, overhead, pictures of Brazil

Source: Selby, Nick, et al. The Lonely Planet Brazil. Hawthorne, Aus.: Lonely Planet, 1998

1500s: Indian Population in Brazil estimated at 2 - 5million people. No central civilization like that of Mayan, Incan therefore less is known. Indigenous population spread from coastal to Amazon regions.

April 22, 1500 - Pedro Alvarez Cabral arrives in present day Porto Seguro and claims land for the Portuguese. Left Portugal with 13 ships, 1200 men. Stayed 9 days, built a cross and held a Catholic Mass. Indians impressed with iron tools which they had never seen before.

Stone age culture of Indians did not impress Portuguese and their was little interest in the land. The Brazil Tree "Pau de Brasil" produced a red dye and become the only exportable commodity for the first half of the 16th century.

1531 King Joao III of Portugal sent first settlers to Brazil. Salvador, Bahia established as capital city in 1549 - 1763.

1550s: Coastal lowlands of northeast proved excellent for sugar plantations "fazendas". Rich coastal soil and access to European markets. Indians captured and used as slaves were dying rapidly of disease. African slaves replaced Indians - infamous triangular trade: Slaves and elephant tusks from Africa, sugar, sugar-cane liquor and tobacco from Brazil, and guns and luxury goods from Europe.

1550 - 1850: 3.5 Million African slaves shipped to Brazil. 38% of total that came to the new world.
Portugese settlers immigrated by choice, in hopes of riches to Brazil. No push factor, only a pull factor. Many interracial marriages/unions: Mulatto: European and African ancestry
Mestizo: European and Spanish ancestry (poorer regions where settlers could not afford slaves)

1690: Gold discovered by bandeirantes - gold rush begins in Brazilian Highlands - Minas Gerais.
Brazilian gold caused major demographic shifts on 3 continents:
Paulistas (Sao Paulo Residents) - moved to Minas Gerais (failed in commercial farming
400,000 Portuguese arrived in Brazil in the 18th century - gold fields
Countless slaves stolen from Africa to dig in gold mines of Minas. (Estimated 1/3 of 2 million slaves brought over in 18th century) Most profits didn't last long

End of rush in **1750** population and attention returned to the coastal regions. Lasting significance of gold rush is shift in population from northeast to southeast - Rio de Janeiro - population and economy grew rapidly as gold and supplies passed through its ports.

1807 Napolean's army marched on Lisbon and Portuguese Royal Family flees to Brazil. Dom Joao VI Sets up residence and declares Rio de Janeiro the seat of the Portuguese Empire - Portugal, Brazil and the New World. Only New World colony to ever have a European monarch ruling on its soil.

1812 King Dom Joao VI returns to Portugal, his son Pedro is left as Prince regent. Overall the Brazilian nation was weak and lacked national identity. Settlements were far apart and markets were geared to the Europeans. Civil War in the South and slave revolts. Quilombos - communities of runaway slaves grew until the abolition of slavery

1820 - Sugar market rapidly declined - poor soil and lack of mechanization as they had in the West Indies. Sugar market was replaced by the Coffee Market - lowland slopes of Minas Gerais and Western Sao Paulo. Coffee plantations established, mirroring those of the sugar plantations of the northeast.

1822 - legend has it: Pedro pulled out his sword and yelled "Independencia ou morte" (Independence or death) - becomes Emperor Dom Pedro I. Independence without blood shed

1831 Dom Pedro II (son) becomes King. Under his 50 year rule - one of the most prosperous periods in Brazilian history. Strenthened Parliament - ultimately ended monarchy in Brazil

1842 Rubber Trees grown in Amazonia region of Brazil. Vulcanisation process of rubber. Rubber became an important industrial material - new export product form Brazil.

1888 Abolition of slavery (25 years after US and 80 years behind Britain)

1889- Military coup ousted King Pedro II. Coffee industry strong - 2/3 of all exports. Gained strength as a result of mechanization and development of Brazilian railways.

1890: Auto industry in the USA creates a new market for rubber. Rubber prices increase and Manaus and Belem profit greatly

1890 - 1900: 800,00 Europeans came to work on Coffee Plantations
1890 - 1916: Millions of other immigrants - Europeans, Japanese - moved to cities - Rio and Sao Paulo

1912: Rubber production peaks - 40% of export revenue of Brazil. Boom shortly over with flood of market from South East Asia (seeds stolen from Amazon) and synthetic rubber.

1929: Global economic crisis - coffee market falls

1930: Vargas - dictator of Brazil - put in power by Military

1956: Kubitschek - elected President - plans Brasilia - new capital city

1960: Brasilia becomes new capital city. Catalyst for development of Brazil's interior.

1964-1985: Military rule of Brazil

1989- First democratic Presidential election - Fernando Collor de Mello

1992 - Collor removed from office (corruption charges) Joined list of 11 of 25 Presidents who left office before term ended

1995/1998: Fernando Cordoso elected and reelected as Brazil's President. (First reelection ever)

1400's
Indian population 2-5 million - spread throughout Brazil. No central civilization like Maya, Inca

April 22, 1500
Pedro Alvarez Cabral arrives in present day Porto Seguro - claims land for Portuguese crown

1500's
Coastal lowlands of Northeast - Sugar plantations good soil, access to European markets. Indians die of disease. African slaves - trade triangle established 3.5 Million slaves brought to Brazil. Mulatto, Mestizo

1690 - 1750
Gold Rush in Minas Gerais. Demographic shift 400,000 Portuguese, 750,000 African slaves, Paulistas move to Minas. Gold profits wasted Rio de Janeiro - population and economy grew

1808
Rio de Janeiro declared seat of Portuguese empire Only New World colony with ruling monarch on soil

1800's
Brazil is a weak nation - no national identity Period of slave and local revolts, civil war

1820's
Sugar market collapses. Coffee industry of southeast begins - plantations established

1822
Pedro I declares independence - no bloodshed Only monarchy of new world established

1842
Rubber industry of Amazon begins to flourish. Export product

1888
Slavery abolished. Quilombo (runaway) slave communities end

1890-1916
Massive European, Asian immigration - coffee plantations, cities. Development of rail system

1912
Rubber industry peaks/falls shortly thereafter

1929
Global Economic Crisis. Coffee market hurt

1930
Vargas dictatorship

1956
Elections - President Kubitschek - Development of Brazil's interior spurred

1960
Brasilia established as new national capital

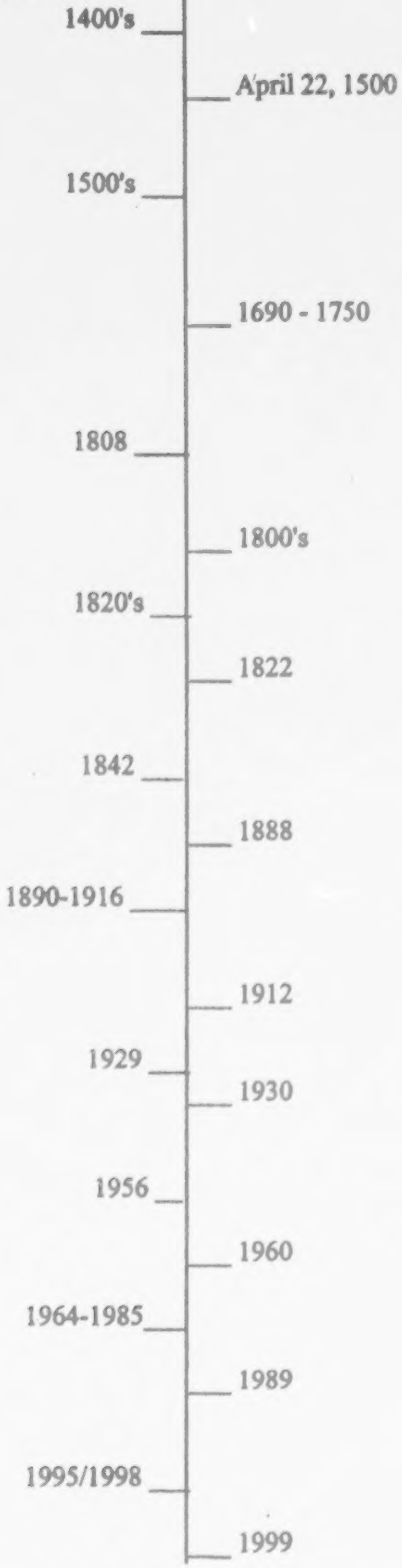
1964-1985
Military rule of Brazil

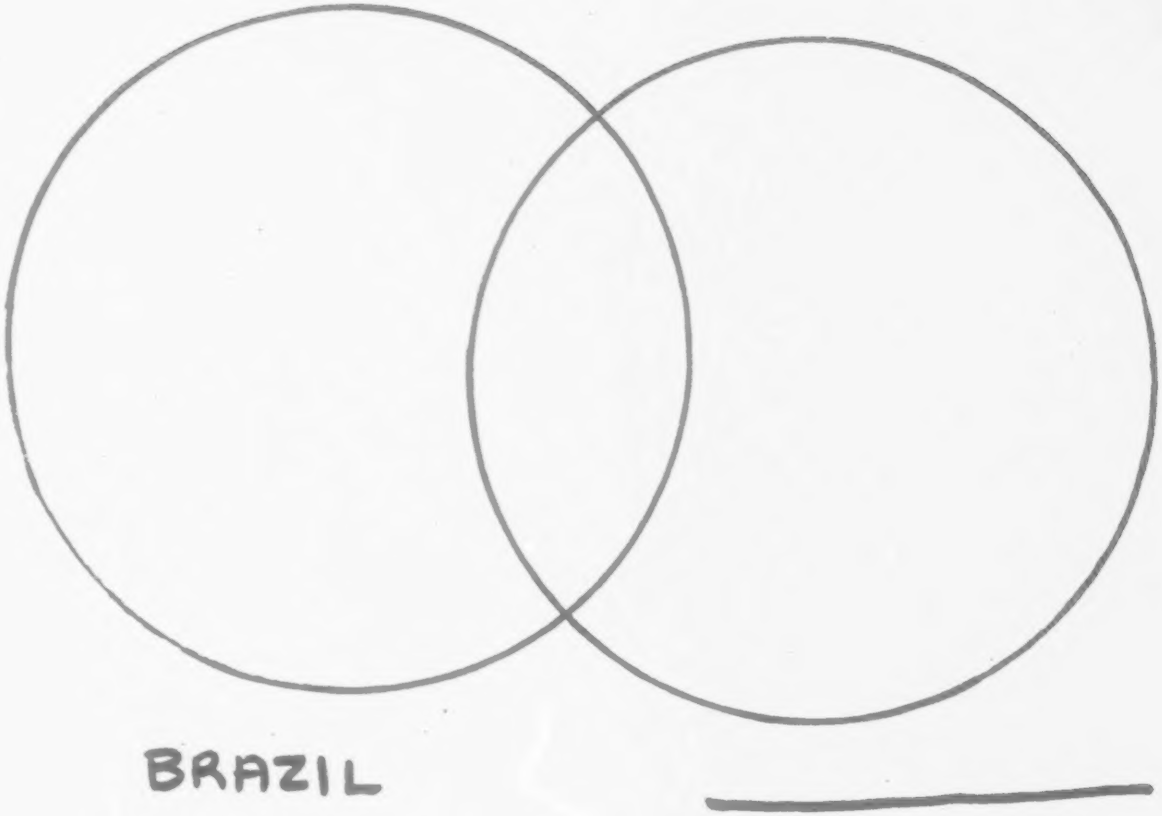
1989
First democratic Presidential election

1995/1998
Fernando Cordoso elected/reelected to Presidency

1999 Brazil wins World Cup Soccer!

TIME LINE OF BRAZIL'S HISTORY


1400's
April 22, 1500
1500's
1690 - 1750
1808
1800's
1820's
1822
1842
1888
1890-1916
1912
1929
1930
1956
1960
1964-1985
1989
1995/1998
1999



BRAZIL

Hall, Jennifer

DAY THREE/FOUR: One to two 50 minute class periods/ block period

Purpose or Objective: TLW name one contribution each of Brazil's major ethnic groups has made to their culture and way of life today.

Anticipatory Set: Place Mate (MAH-tay) Tea Cup on front desk and ask students to quick write what they think it is. How it is used and by whom. Have several students share their answers with class.

Answer: Explain Mate tea cup is a tradition of the Gauchos who are the cowboys of Southern Brazil. This tea is prepared every afternoon and is shared among friends. Everyone drinks from the same cup and hot water is continually added to the tea. (Tea is at a station and can be tasted at that time)

Introduction: The Portuguese, Indigenous Tribes and descendants of African Slaves have all greatly contributed to Brazil's modern culture. Using data, artifacts and literature on Brazil's culture, you'll discover how of each of Brazil's major ethnic groups has contributed to modern Brazilian culture.

Teacher Instruction: Explain that students will be moving in groups from station to station, learning about different aspects of modern Brazilian culture. Each station will have a short text to read and answer questions from, or a map to interpret. Each station will also have some sort of authentic article, similar to the Mate Tea, to supplement the text. On a blank sheet of paper, write down the station number you are at and the answers to the questions posed. The stations below indicate what the reading is about and a brief description of the artifact.

Station 1: Indians - Yanomami/ pottery from Belem (green vase/pre-Colombian style)

Station 2: Afro-Brazilians - Magnet/ postcards of Salvadorian women in Baiana dress

Station 3: Gaucho - Photo of typical dress/ Mate tea

Station 4: Music - Samba, Bossa nova, Tropicalismo - Berimbau instrument / Music CD

Station 5: Religion - Catholic/African cults - Sandstone Christ (Rio)/ Ceramic African Bull

Station 6: Food - History of the National Dish (Feijoada), Guarana powder

Station 7: Architecture from Colonial era to Brasilia/ Tile from Sao Luis/ map of Brasilia

Station 8: Portuguese language/Gestures - Portuguese phrases (comparison to Spanish)

Station 9: Population by ethnic group statistics 1996 - Map of Brazil

Assessment: Answers to questions at each station. Short answer question on Unit test on how the three main ethnic groups of Brazil have contributed to its culture today.

Sources: Listed at the bottom of each station's article

INDIANS - Station 1

The Indians from Brazil do not constitute one sole people. They are very different people from us and among themselves. They have characteristic habits and customs and languages and thus it is wrong to think that all Indians live in the same way.

When the Portuguese arrived in Brazil there were here nearly 5 million Indians. The diseases brought by Europeans and the constant fights between Indians and white men made many groups disappear. There now approximately 240 thousand Indians in Brazil, distributed in around 180 different groups. They are found in the whole Brazilian territory, except in the Federal District and in the states of Piaui and Rio Grande do Norte.

There are Indian groups that---due to their permanent with our society ---have adopted many habits and customs of our culture, speak Portuguese, use industrialized products, but even so they are still Indians. There are also groups that keep only occasional contacts with white men and, finally groups that do not have any contact with the society and ignore our customs and language. As an example of Indian culture, it is convenient to emphasize the Yanomami's which are one of the most primitive Indian groups in South America.

The Yanomami have got as traditional territory, a large area of the rain forest in Brazil and Venezuela. They have a population around 25,000 Indians. In Brazil there are about 10,000 yanomami situated in the states of Aamazonas and Roraima. They speak the Yanomami language and keep still alive their usages , customs and traditions. They live in big communal houses. The " maloca" (a large hut housing more than one Indian family) consist in a round dwelling, with a conic top and to an open square in the center. Several families live under the common to all round roof, without the wall to divide the occupied spaces. The number of dwellers varies between thirty and one hundred persons.

Since the 70s---with the construction of the " perimetral Norte" road crossing their territory--the miner's operation and nowadays the presence of thousands of prospectors have been resulting in the destruction of the forest and bringing many diseases to the Yanomami whose population is under serious threat of extinction.

1. **Approximately how many Indians are there presently in Brazil and into how many different groups are they distributed?**
2. **Where is the traditional territory of the Yanomami Indians?**
3. **What threatens the Yanomami population today?**

Source: Selby, Nick, et al. The Lonely Planet Brazil. Hawthorne, Aus.: Lonely Planet, 1998
Virtual Trip to Brazil. [Online] Available excite: http://www.lanic.utexas.Edu/la/brazil/ Nov. 9, 2000

BAIANA- Typical Costumes - Station 2

TYPICAL COSTUMES

"BAIANA"; Turban, starched skirts of colorful pattern, shawl over the shoulder or tied to the breast, bracelets and necklaces compose the "baiana's" clothes. They look like the clothes worn in the past by the slave women. Today those who participate in the ritual washing of the stairs of the Church Our Lord of Bonfim in Salvador dress like that.

ELIZABETH TRAVASSOS Coordination of Folklore and Popular Culture
FUNARTE

The women who sell titbits like "acarajés" (beans cake) and other pieces of food in the streets also wear the "baiana"' clothes. In the parties of the "Recôncavo" (region that includes the capital and its surroundings) groups of "samba dancers" are accompanied by "baianas" who sing and move in circles with their colorful skirts. In the everyday and at home, however, the same women wear dresses or trousers as the majority of the woman population all over Brazil. But the sophisticated lacy blouses, the jewels and trinkets are not enough to make a "baiana". As in the famous lyrics of the "samba" composed by Dorival Caymi, her charm is in the swayings and in the graceful way with which she moves.

1. Describe the typical Baiana dress.
2. What is the origin of the baiana clothes?
3. When might someone wear this typical costume?

Sources: Selby, Nick, et al. The Lonely Planet Brazil. Hawthorne, Aus.: Lonely Planet, 1998
Virtual Trip to Brazil.[Online] Available excite: http://www.lanic.utexas.Edu/la/brazil/ Nov. 9, 2000

GAUCHO - Typical Costumes- Station 3

ELIZABETH TRAVASSOS Coordenação de Folclore e
Cultura Popular &mdash; FUNARTE

TYPICAL COSTUMES

"COWBOY"; Dressed in leather from head to feet, the cowboy faces the wild nature of the barren lands and inland in his open air work. The hat shields his head from sun, and the leather jacket and leggings prevent his body from being hurt during the horseback riding, when he keeps the cattle together and guides them. Since the beginning of colonization cattle raising has contributed for the occupation of the inland country which had less favorable lands for the monocultures established in the coast. The historian Capistrano de Abreu talked about a "hide civilization" for which everything from the house to the food moved around the bull and the technologies concerning the processing of its meat, hide and horns. Far from the rigorous discipline of the surveyed work in the large plantations, the cattle raising established a different way of life in which the common worker had a relative autonomy. Maybe for this reason the cowboy became a symbol for the Brazilian people of independence and great physical and moral resistence.

1. What symbol does a cowboy represent to the Brazilian people?
2. Where are most Brazilian cowboys located?

Source: Virtual Trip to Brazil. [Online] Available excite: http://www.lanic.utexas.Edu/la/brazil/ Nov. 9, 2000

MUSIC AND DANCE - Station 4

Brazilian popular music has always been characterized by great diversity, shaped by the mixing of a variety of musical influences. The following are national musical forms.

Samba: First performed at the Rio Carnival in 1917, the samba is the music of the masses and has become a national symbol of Brazil. The samba originates from the African rhythm of the Angolan tam-tam, which provides the basics for its music and distinctive steps.

Bossa Nova: Introduced in 1950, the Bossa nova initiated a new style of playing instruments and singing. A quieter, more relaxed sound became popular with the middle class of urban, university educated Brazil. The soft sound of *The Girl from Impanema* is a classic example of Bossa nova.

Tropicalismo: Mixing styles and traditions in Brazilian music is characteristic of the Tropicalismo movement that began in the end of the 1960's. This thinking introduced the electric guitar and electric samba to Brazilian music.

Regional music is a reflection of the local culture and influences and is quite distinctive.

Berimbau - This unique instrument was brought to Brazil by African slaves during the 17th century. A simple wooden bow held by a fine wire with a brightly-painted coconut shell attached, it is plucked and tapped to produce an irresistible rhythm. This provides the background beat for capoeira - Brazil's own balletic martial art, brought from Africa and frequently seen in the streets of Salvador.

1.What are the three national music forms of Brazil?
2. What African instrument has influenced the Samba?
3. Which national music form is represented in the CD selection you listened to?

Source: Selby, Nick, et al. The Lonely Planet Brazil. Hawthorne, Aus.: Lonely Planet, 1998

RELIGION - Station 5

Brazil is a Catholic nation and claims to have the world's largest Catholic population. However, religion in Brazil is also greatly influenced by Indian animism and African cults brought by the blacks during the period of slavery. The slaves were prohibited from practicing their religion by the colonists in the same way they were kept from other elements of their culture, such as music and dance, for fear that it would reinforce their group identity. Religious persecution led to religious syncretism. To avoid persecution the slaves gave Catholic names and figures to all their African gods. This was generally done by finding the similarities between the Catholic images and the orixas (gods) of Condomble (African cult). Thus, the slaves worshiped their own gods behind the representations of the Catholic saints.

1. Who brought Catholicism to Brazil?
2. How did slaves maintain their own religion and also escape religious persecution?
3. Explain the religions represented in the photo and in the artifacts.

Source: Selby, Nick, et al. The Lonely Planet Brazil. Hawthorne, Aus.: Lonely Planet, 1998

CULINARY CULTURE "FEIJOADA" - Station 6

" Feijoada" is directly connected to the presence of black people in Brazilian land. As a result of fusion European-feeding habits with the creativity of African slaves, it has become a symbol of our national culinary.

This process started by the time of gold findings in the Sao Vicente "Capitania" (an administrative division) by the turn of the 17th Century. The beginning of mining activities in Brazil led to the creation of new "capitanias" and thus changed drastically Brazilian economy. Since then, the use of currency in trade, instead of the previously used produce such as cocoa and cotton, boosted the need for slave labor force, consequently increasing African black traffic and, therefore, its influence in our feeding habits.

In the gold mining areas (States of Minas Gerais, Goias, Tocantins and Mato Grosso), since slaves were hired in the search of gold and diamonds, having no chance to care for their own food, provisions used to come from other areas (Sao Paulo and Rio de Janeiro state coast) on beasts of burden in troops. That is the origin of the also popular "Feijao tropiero" (a meal improvised by the muleteers on their journeys), which adds to this strong national preference for dishes based on beans. At that time, the Diamantina, slaves' food used to be basically made up of maize flour, beans and salt. So, beans with manioc flour or coarse maiza flour, mixed before serving, turned in to a traditional dish back then. Shortly afterwards, meat was added to this dish, along with admired Portuguese stew, which included assorted meats and vegetables, boiled all together, with the previously used beans, lard and flour. "Feijoada" was then created.

At present , this traditional Brazilian dish consists of black beans boiled with some pork (ear, tail, feet , etc.) with side orders of green kale fried with oil and garlic, white rice, manioc flour and pepper sauce.

Many native foods and beverages, such as tapioca, manioc, potatoes, mate and guarana, have become staples of the Brazilian diet. Guarana, is a drink made from berries that are grown in the Amazon region and is a mild stimulant. Most Brazilians drink guarana in a carbonated soft drink bottled by Coca Cola. Pharmacies and herbal medicine shops also sell guarana, in the form of syrups, capsules and powder.

1. What is Feijoada?
2. How is Feijoada a blend of African, Portuguese, and Indian cultures?
3. Name two native foods of the Indians that are now a staple of the Brazilian diet?

Sources: Selby, Nick, et al. The Lonely Planet. Hawthorne, Aus.: Lonely Planet, 1998 Virtual Trip to Brazil. [Online] Available excite: http://www.lanic.utexas.Edu/la/brazil/ Nov. 9, 2000

ARCHITECTURE - Station 7

The historic center of Salvador is an excellent example of the Portuguese colonial architecture in Brazil. Additionally, the city of Sao Luis was modeled after Portugal's capital, Lisbon and has tiles imported from Portugal.

The golden age of Brazilian baroque and rococo architecture is represented through out the buildings and churches of Ouro Preto in Minas Gerais.

In southern Brazil, in the state of Rio Grande do Sul, on the border between Brazil, Argentina and Paraguay are remains of the 17th century Jesuit missions. They are notable for the fine wood carving and masonry of the Guarani Indians.

Brasilia, Brazil's national capital since 1960, is an example of modern architecture and central urban planning.

1. How did the Indians influence the architecture of Brazilian missions?
2. How is the architecture of the "river" homes in Belem a refection of the landscape?
3. In looking at an aerial map of Brasilia, what does it look like or remind you of?

Source: Selby, Nick, et al. The Lonely Planet Brazil. Hawthorne, Aus.: Lonely Planet, 1998

LANGUAGE and GESTURES- Station 8

Portuguese is Brazil's official Language. It differs slightly in pronunciation from the Portuguese spoken in Portugal. This is similar to the fact that English spoken in America is different from English spoken in England. Portuguese speakers generally understand Spanish, especially in the South, but some may be offended when deliberately spoken to in Spanish. Indigenous peoples speak a variety of more than one hundred Amerindian languages.

Brazilians often use gestures to communicate and express feelings. Pulling one eyelid down signifies disbelief or caution. Tugging on one's ear indicates that a meal is delicious. The U.S. American "OK" sign, with the thumb and index finger forming a circle, is an offensive gesture. Use thumbs up instead.

1. What is the official language of Brazil?
2. How does one say "Good Morning" in their official language?
3. What gesture should you use to indicate it is okay or that you agree with someone in Brazil?

Source: Maria-Brazil - Home of Brazilian Culture on the Web. [Online] Available at http://www.maria-brazil.org/gestures.htm

POPULATION - by Ethnic Group 1996 - Station 9

Population by ethnic group - 1996

	White	Black	"Pardo"*	Oriental	Native Brazilian Indian
Brazil	55,2	6,0	38,2	0,4	0,2
Urban North**	28,5	3,7	67,2	0,4	0,2
Northeast	30,6	6,1	62,9	0,1	0,2
Southeast	65,4	7,4	26,5	0,6	0,1
South	85,9	3,1	10,5	0,4	0,1
Central West	48,3	4,0	46,6	0,6	0,5

Data sources: IBGE/Pesquisa Nacional por Amostra de Domicílios - PNAD - 1996.

* "Pardo": mixed race or color (mulato, mestizo).

** Excludes data for the rural area of the states of Rondônia, Acre, Amazonas, Roraima, Pará and Amapá.

Using the data, answer the following questions.

1. What does the term "Pardo" mean?
2. What region of Brazil is the least ethnically diverse?
3. What region of Brazil has the largest Native Brazilian Indian population?

Source: Population by Ethnic Group. [Online] Available http://www.ibge.gov.br/english/estatistica/indicadoresminimos/mnsdstabs1.shtm, Nov. 2, 2000

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ANSWER KEY - STATION QUESTIONS

STATION 1 - Indians:
1. 240,000 Indians in Brazil, 180 different groups
2. Rainforest of Brazil and Venezuela
3. Prospectors of the Amazon - bringing disease and deforestation of traditional land

STATION 2 - Baiana Dress:
1. Turban, white blouse with skirts of colorful patterns, shawl and jewelry
2. Clothing worn by slave women of Brazil.
3. Women selling "acarajes", Samba dancing and in ritual stair cleaning of The Church of Our Lord of Bonfim in Salvador

STATION 3 - Gaucho
1. Independence, great physical and moral resistance
2. In interior lands, Southern Brazil

STATION 4 - Music/Dance
1. Samba, Bossa nova, Tropicalismo
2. Angolan Tam-tam
3. Depends on CD provided

STATION 5 - Religion
1. Portuguese
2. Gave African gods a Catholic image/saint - hiding who was really being worshiped
3. Christ - Catholic, Ceramic Bull- African cult

STATION 6 - Food
1. African influence - maize flour, beans, Portuguese influence - meat, vegetables, Indian - manioc flour
2. Tapioca, manioc, potatoes, guarana or mate

STATION 7 - Architecture
1. Wood carvings
2. On stilts - to accommodate rising waters of Amazon river
3. Airplane or bow and arrow

STATION 8 - Language/Gestures
1. Portuguese
2. Bom Dia
3. Thumbs up

STATION 9 - Population by Ethnic Group
1. Mixed race - Mulatto or Mestizo
2. Southern region
3. Central West

Hall, Jennifer

Day FIVE/ Outside Project (Extra Credit): One 50 minute class period

Purpose/Objective: TLW write a letter to a Brazilian teenager. TLW practice e-mail skills.

Anticipatory Set: What are two questions you would like to ask a Brazilian teenager about Brazil (land, culture, people, economy)? Have several students share their questions.

Answers will vary.

Introduction: Today you will have an opportunity to ask these questions to a Brazilian teenager by writing a letter via e-mail.

Teacher Instruction: Distribute and discuss e-mail assignment and letter requirements.

First Paragraph: Introduce self: name, age, hobbies, family, etc.
Second Paragraph: Inquire into name, interests of e-mail recipient
Third Paragraph: State two things you've learned about Brazil and would like to know more about. Follow up with some questions and or write about your home city, state

The Brazilian students will be practicing their English- no slang, and use proper grammar, punctuation and spelling.

Individual Practice: Write letter and send via e-mail.

Homework: Finish writing and send letter.

Assessment: Student to turn in hard copy of e-mail letter sent or send copy of letter to teacher's e-mail account. Grade based on letter requirements and English grammar, punctuation etc.

Materials Needed:
- Computers (assignment can be done via regular post)
- E-mail accounts (individual students or teacher)

Sources: There are numerous American - Brazil Bicultural Centers which could serve as an avenue in finding a classroom e-mail exchange.

CAROL JULIAN

BRAZIL

A Project Submitted to the Comissao Fulbright, Brasil

The following project will be used to teach ten main ideas about Brazil that I want my ninth grade geography students to know and understand. I will use slides and artifacts from Brazil to illustrate each point.

Carol A. Julian
Benedictine High School
March 15, 2001

Brazil

A Project Submitted By Carol A. Julian to the Comissao Fulbright, Brazil. March 2001

1. Brazil is big!!!

Population – 164 million people. 6th most populated nation in the world. 90% of population is located along coast. 26 states, 2 territories, 1 federal district.
Land – More than 3 million square miles. Larger than the continental US. Largest rain forest in the Amazon Basin (you could fit practically all of Europe in the Amazon Basin.) Diverse – rainforest to mountainous to plains to plateaus.
Presence – Brazil's shadow looms large over South America -- and likes it that way.

Culture Box Item: Peter's Projection Map of the World

Slides:

- Graphic slide of the map of South America with Europe transposed over the Amazon region
- Amazon Basin from the air
- Belem – represents the rainforest
- Brasilia – plateau
- Ouro Preto – mountainous
- Foz do Iguacu

2. Brazil is loaded with natural resources.

Besides rich soil and good climate, Brazil has gold, nickel, tin, oil, timber, and gemstones. Brazil is also blessed with human resources – a large population that exudes energy, confidence, and perseverance. For example, the capital city, Brasilia, was built as a symbol of the country's determination and ability to become a great economic power.

Culture Box Items mineral collection from Minas Gerais, toucan carved from Brazilwood, modern sculpture from Brasilia

Slides:

- Oil refinery in Fortuleza
- Site of old gold mine in Minas Gerais
- Gold Altar
- Hardwoods from the rainforest
- Scenes of the modern architecture and planned aspect of Brasilia

3. Brazil has a multi-ethnic heritage and is beginning to celebrate that fact.

Indians. There were 20 million Indians in Latin America when Columbus and Cabral landed. There are only 150,000 Indians now. At least in Brazil, the Indians could run to the Amazon. Most live in the North or the Northeast.

Portuguese. Cabral landed in Porto Seguro 500 years ago. Brazil was initially a poor cousin in the Portuguese Empire. Today, there is much evidence of the Portuguese culture, other than the language. For example, in Sao Luis, Portuguese tiles were imported and because of the damp weather were used on the outside of the buildings instead of on the inside. This idea spread back to Portugal.

Africans. The first Africans arrived in the 1530s and arrived in increasingly larger numbers after 1550 with sugarcane trade. African slaves also grew tobacco and produced cashasha (fire water). Of all the slaves brought to the American continent, 40% came to Brazil. (1% until 1600. 41% from 1601-1700. 31% from 1701-1810. 60% from 1811 to 1871.) Brazil has the second largest population of Africans in the world – only Nigeria has more. The capitol of Afro-Brazilian culture is in Salvador, a large coastal city in the state of Bahia.

Between the 16th to early 17th centuries, Angola was more connected to Brazil than Portugal. The slaves imported by the Portuguese brought their religion, music, and cuisine with them, all of which have profoundly affected Brazilian identity. African culture, the Yorba language and religion from Angola and Nigeria mixed with European culture, Portuguese language and Catholic tradition from the Portuguese. To avoid persecution, the slaves gave Catholic names and figures to their African gods and goddesses (orixas). Everyone has two orixas, one in front of you and one behind you. (This way you don't leave your religion at the front door of the church.) Thus, the slaves worshipped their own gods behind the representation of the Catholic saints. This mixture of layers is called syncretism: a sort of super imposition, a sitting side by side of two different belief systems. Only in 1976 was the African ritual of candomble allowed without first notifying the police.

This close connection with Africa was a long-term period of exchange that history forgets about. When the British pressured the Brazilian government to end slavery because it created unfair market competition, Brazil ended slavery little by little. First babies and old people were freed, then the slave trade was abolished. As slavery ended (or downsized) the idea was for Africans to move into society but without rights, schools, or work.

Germans, Italians, and Japanese. To take the place of slaves, German, Italian, and Japanese citizens were imported. White immigration was heavily promoted between 1884-1933. (2,000,000 Italians, 1,500,000 Portuguese, 500,000 Spanish, 400,000 Germans.) This massive immigration changed Brazil's demographics. 10 million people in 1872. 20 million people in 1920. The low reproduction of slaves and the increased immigration of white Europeans and later Japanese marginalized the Africans. They were seen as an obstacle to progress.

Brazil's National Identity. Brazil didn't become a nation until the late 18th century. Then the African-Brazilian connection was forgotten as the white west was seen as the source of modernity, nationality, and rationality. There was little to no emphasis on including all of Brazil's people into a national identity. In fact, the Brazilian elite turned toward Europe as a mirror for its self-identity. Now the story is somewhat different. There is an increased awareness that modernization should include people who were kept outside of the story. An Afro-Brazilian movement has emerged. The 500-year celebration of Brazil's "discovery" has brought self-reflection. Brazilians are beginning to see themselves as a multi-cultural nation and are becoming interested in their hyphens. At long last, the Brazilian elite sees the need to celebrate all aspects of Brazilian culture. In many ways the culture has fused. Rhythm and black is part of every Brazilian. (Every Brazilian can dance the samba.) There is a difference between racism and social inequality. It's just that they look the same.

Culture Box Items: orixas, capoeira instruments, dreadlocks from Bahia, Portuguese tile, statue of Christ the Redeemer from Rio, wine label from Italian winery near Porto Alegre, 2000 real bill showing Brazil's ethnic diversity.

Slides:

- Indians from Belem, Porto Seguro
- Afro-Brazilians from Bahia
- Italians from Casa Valduga
- German schoolchildren from Nova Petropolis
- Japanese-Brazilians from Sao Paulo

4. Brazil has the eighth largest GNP in the world.

Economic Activities. Service Industries – 58%; manufacturing – 34% (aircraft parts, transmitters and receivers, steel and chemical products); agribusiness – 8% -but represents 40% of total goods exported. Government is heavily investing in new technologies to become one of the world's biggest exporters of agribusiness products. Main products – soybeans, corn, sugarcane, coffee, beans, rice, oranges, wheat. Second largest cattle herd in the world. Third largest in pork and chicken raising.

Leadership Role. Brazil has spearheaded a free-trade zone (Mercosur) between Brazil, Argentina, Paraguay, Uruguay. It is the fourth largest trading block after NAFTA, EC, and Japan.

Avoiding the common dilemma of tropical countries. How do you avoid getting trapped in the tropical commodity market? How do you produce industry for the domestic market? In the 1930s, Brazil turned inward and began to develop internal commerce (the depression helped this cause because few imports were available.) Recently, Brazil realized the importance of open markets – it used to be impossible to import computers and now one can move goods freely in and out. Telecommunications have really advanced, as a result. Cell phones are everywhere – hip holsters are a status sign. Brazil has the largest program of privatization in the world.

Business initiatives in poor states. Case Study. POEMA – teaching small businessmen to be successful in the Amazon. Pilot has 27 families. Workers put coconut husks in water for 30 days to soften them and then beat them. A variety of products are made. Rope is sold at the local level. Also the fibers are placed on plates which go to municipal headquarters for factories. There, headrests of coconut husks are produced for Mercedes. These headrests are shown to reduce fatigue because of the aeration of the fibers. POEMA families produce six tons per month and auto companies want 400 tons per year.

Sao Paulo. Largest city in Brazil and South America. A major South American industrial center. The state of Sao Paulo produces 62% of the country's sugar, 33 % of its coffee, 50% of fruit exports, while using 60% of the available electrical energy. Its 64,000 industries constitute 50% of the country's industrial output. 70% of the country's wealth passes through Avenue Paulista, the banking center of the country. South and Southeast Regions concentrate 75% of Brazil's wealth.

Economic history. With the arrival of the Portuguese 500 years ago, there occurred an immediate elimination of indigenous peoples through disease. Many people died from the common cold. The settlements in the Amazon were sparse and diverse and on the coast people warred with each other so populations were low, and therefore easy to eradicate. Portuguese came for dyewood, birds for European plumage, minerals (1650-1750 gold rush.) At first Brazil was the forgotten child of the Portuguese empire. The Far East was far more important. Later slaves were imported and traded, to work sugar and rubber plantations. Europeans brought maize, chocolate, tobacco, and coffee to Brazil. One hundred years ago trains appeared in response to export commodity markets – particularly coffee. Trains were wood fueled and caused extreme environmental destruction.

Culture Box Item: coffee beans, tropical fruits, spices

Slides:
- Avenue Paulista, Sao Paulo
- Gauchos
- Commercial farming from the air
- POEMA goods

- Market in Belem – tropical commodities such as fruits, vegetables, fish, spices, and cosmetic products from the rainforest

5. Brazil is a land of a few haves and many have-nots.

Revenue Distribution. Revenue distribution among Brazilians is the worst in the world, according to the UN.

- 20% poorest peoples' annual earnings: US $ 578.00 – 2.5% of GNP.
- 20% richest peoples' annual earnings: US $ 18,563.00 – 64% of GNP The rich tend to live in gated communities with high security cameras and barbed wire.

Issue of land redistribution. Powerful forces oppose land redistribution. Few people hold Brazil's best farmland and they are reluctant to vote for legislation to redistribute the land more fairly. The land in the northeast is poor. In the past 20 years, only four have had regular rainfall – a climatic crisis. Cattle had to be taken to other sites during periods of drought.

The Northeast. The Northeast is seen as backward. The political elite typically has come from the center and the south. Public health is a big issue. Brazil has the second highest incidence of aids in the western hemisphere - after the US. Aids is found mostly on the coast but is moving inland. Inadequate social services, overall. The best pensions are for the federal civil servants. Keeps coming up for debate but "the fox is guarding the hen house." Minimum wage legislation has led many people not to register because they will not get hired.

Culture Box Item: oil painting of a Rio favela

Slides:
Gated community homes
Favelas in Salvador and Rio

6. Brazil's educational system has both strengths and weaknesses.

Strengths. The university system is the best in South America. The University of Sao Paulo is excellent, particularly in the fields of physics and math. In the 1930s the Brazilian government invited France to help set up their university system. There are 57 federal universities with very high entrance requirements and 200 private ones. 36,000 students will take a university exam for 3,000 places in the federal universities.

Weaknesses. The university system favors the rich because entrance to public universities is limited to those who can pass a difficult entrance exam. (This test is not a national exam but each university has its own.) In the US 62-65% of high school graduates go on to college. (In Britain, 18% go on to higher education. Britain also has a national entrance exam that keeps standards high.) Federal University tuition is free but only those who attended private schools in grades 1-12 can possibly pass the entrance exam. Thus, the system benefits only the rich. Elementary public schools are terrible – poor teacher preparation even when compared to other Latin American countries. 150,000 elementary teachers are not well trained. 70,000 are very poorly trained and may often walk 25 km to and from their jobs. 17% of elementary teachers (highly concentrated in the NE) are illiterate themselves.

Reforms. A government reform, designed to increase attendance in public elementary schools, pays a minimum wage salary to a family for sending their child to school. As a result of this reform, there are now 10,000,000 new students and the educational ministry will have to create more high schools. 35,000,000, meals are given out each day (many of them in the Northeast) to public school attendees. Distance education initiatives include purchasing educational video programming that is broadcast to millions of schoolchildren in the Northeast. Radio programs are also providing support to teachers in the sertao. Computers and software programs are being purchased at the grass roots level, only if a school sends teachers to training.

Case Study: Public School in Salvador. In 1994, this city school had 4,000students. It is a magnet school with morning, afternoon, and evening sessions. There are only 30 classrooms. There are not enough places for students who want to attend, especially with a downturn in the economy and high private school tuition, so an electric lottery is used. Adolescents attend 50-minute classes in either the morning (7:20-11:50) or afternoon sessions (1:50-6:00) and adults attend the evening session (7:00-10:20.) Classes include biology, math, Portuguese, physics, chemistry, English, art, and history and electives include physical education and art. The students remain in the classroom and the teachers move to them. 65% of the teachers are women, all with a university education. School session runs from February to mid December.

Culture Box Items: pen, bumper stickers, T-shirt from Sao Paulo University, student drawings from a favela school in Rio

Slides:

- Sao Paulo University – housing, book store, academic building
- Public High School in Salvador – students, classrooms, gym
- Favela school in Rio – students, classrooms, gym – tumbling exhibition

7. Brazil is trying to make much-needed reforms.

Tax Reform. The most important reform involves tax collection. For every real collected, one real goes uncollected. One reform idea – any time you make a bank withdrawal, you pay a tax.

Corruption. In 1997, Brazil was ranked 15th out of the 99 most corrupt nations. In 1999, their ranking dropped to 45th out of 99 nations. So, corruption is recognized as a problem and society is now pressing their institutions to make needed reforms. The press is publishing stories of corruption and even highly placed government officials have been arrested and placed on trial. For the wealthy, the police and justice systems work well enough, but for the poor, they have to grease every palm. Women police officers have been hired in an attempt to alleviate the violence in the police force. Most of the people who go to trial are either big time criminals or poor. Otherwise, the case is settled out of court.

Why is there so much corruption? (from discussion with economic professors in Fortuleza?)

1. trusting of government in Brazil – complacent – people expect the government to solve problems.
2. During the Portuguese colonization, there were an excess of laws, and therefore an excess of government officials, which lends itself to corruption to create shortcuts.
3. "We don't break the law, we just bend it a little." "Dar um jeto!" "Cheat the government" is a mindset.
4. 5 different constitutions – so many amendments.
5. Catholic religion – sin and be forgiven is an institution.
6. Cultural heritage. Power comes from a person and not a state. Not used to questioning a person the way we in the US question the state.

Problem with reforms.

- Government officials are not necessarily the best and the brightest because politics brings so many headaches and few rewards. Similar to the US.
- The laws are not the problem. There are thousands of adequate laws on the books but they are not enforced. The costs of breaking the laws are less than the benefits of following them so many people break the laws and pay the fines. People need to design better institutions but how?
- Some industries pay no taxes at all, nor are the industries labor intensive. This provides no help with the high unemployment rate.
- When big international companies are drawn to Brazil, they are focused on capitol intensive activities, not with creating jobs. They come in with modern technology that is laborsaving. Since only 15% of Brazilians aged 18-24 are university educated, they do not have the technological knowledge to compete for jobs with foreigners. So these new foreign business ventures often help only the foreign business partners and not Brazilians.

8. Brazil has either less racism or more racism than we do in the US, depending on how you look at it.

"I remember when I was black – but I'm not anymore." This statement by Pele reflects the reality that racism in Brazil is not tied to skin color but to socioeconomic status. For example, when W.E. Dubois traveled to Brazil to give a lecture he was greeted by the mayor, given a special hotel suite in Rio, and was generally very well treated. But Brazilians considered Dubois to be white – a big shot American intellectual. Although 85% of the population agrees there is racism, no one admits to being racist. Racism does not need to be formal to be functional. Unfortunately, the TV does not look like the street. There are very few Afro-Brazilians in TV sitcoms or commercials and equally few in high-level government or business positions. While there is recognition of a common African heritage (44% of Brazilians are of African descent), there is a decided inequality in educational and market opportunities. The level of inequality is much higher than in the US. In the 1950s, the opposite was true. Since then affirmative action, a strong economy, and cultural awareness have changed things for the better in the US. On the bright side, Brazilians have now become interested in their hyphens. This is partly due to the influence the US civil rights movement had on Brazil and also on the reflection of the 500 years celebration of the "founding" of Brazil.

9. Brazil struggles with violence, public safety and pollution.

Violence and Public Safety

The level of street crime really alarms visiting Europeans. (Unfortunately, Americans are used to issues of violence and public safety.) Brazilians are also concerned with official participation in violence in the favelas. For example, people who are arrested are not always given their rights as they are in the US. Brazil has copied the US Miranda laws but rights are almost never read. The system itself is OK but citizens need awareness of their rights. Unfortunately the police are ill prepared and underpaid and therefore vulnerable to corruption. Brazil loses 10.5% of its GNP because of violence. These problems are more common in urban areas because of heavy rural to urban migration. (Marco Antonio learned in school that Brazil is predominantly an agricultural country and now 70% of Brazilians live in urban areas.)

Pollution: Case Study in Rio.
In Rio, 400 tons of sewage drains into the bay. Only 30% of it is adequately treated. Only 50% of the people in Rio have sewage. Therefore, it's a tough choice for reformers. Do you clean up the sewage, thus benefiting only the rich along the beach or do you put in sewers for the other 50% of the people and increase the untreated sewage in the bay? The amount of sewage was so large that it was decided to treat that first and try to control industries through legislation. But the industries respond by saying that if you restrict us too much, we'll go to Sao Paulo. But now companies with good environmental policies are being drawn to Rio's beauty and could pressure industries to comply with the laws.

10. Brazil is part of a global world.

Avon and Tupperware parties are held in outlying villages of the Amazon. Brazilian Soap Operas are broadcast all over Latin America and are also exported to China and Europe. Television is available everywhere – more common than refrigerators. Satellite dishes exist where there is no running water. 2 1/2– 5% of the people are connected to the Internet. Internet cafes are everywhere. Post offices can have free Internet access.

MODUPE G. LABODE

Brazil and Africa

The South Atlantic 1500-1900

Modupe G. Labode
Project submitted for the Seminar

Brazil 500 Years: Crossing Boundaries
From Cabral to the Third Millennium
July-August 2000

November 2000

Brazil and Africa

The South Atlantic 1500-1800

INTRODUCTION

This project is designed to be a unit in a university-level class on the history of the African diaspora. I have provided a rough outline of the material I expect the students to gain, either through readings, lectures, or class discussions. I have also included sample discussion or essay questions.

Brazil is an important focus in a course on the African diaspora for several reasons. First, from the sixteenth through the nineteenth century, more Africans were sold as slaves to Brazil than to any other place in the Western Hemisphere. As a consequence, Brazil currently has more people of African descent than any other nation in the Americas; by one estimate there are 120 million people of African descent in Brazil. Second, the cultures of Afro-Brazilian people have generated a rich scholarship. Anyone wishing to study the African diaspora must engage with these ideas. Third, the connections between Brazil and the African continent have ebbed and flowed over the centuries, but there is a history of connection and communication across the Atlantic. In addition to studying "retentions" of African cultural practices in the Americas, students can learn how Brazilians and Africans remained connected to each other. Finally, many students in the United States are unaware of the comparative history of slavery and of the experience of people of the African diaspora beyond the United States, and more generally, among Lusophone peoples. Comparative history is necessary to broaden their perspectives and to prevent students from assuming that the history of the United States is the norm.

I have divided this section of the course into three sections. Each section roughly focuses on a moment of history, two hundred years apart. I have chosen this format in order for students to understand how ideas such as "race" or "nation" or "resistance" change their meanings over time. The first and longest section sets the scene for much of the following discussion. In this section I focus on the interaction between colonialism and slavery. I also emphasize the history of the Kingdom of the Kongo and the colony of

Luanda in order to provide specificity for following discussions about Africa and Brazil. The second section, 1700, looks at several aspects of Brazilian culture and slavery during the high point of Brazilian slavery and colonialism. The final section looks at post-abolition Brazil in 1900. In addition to providing an overview of the politics, this section also looks at how cultural practices, such as capoeira and religion, became sites for the formation of identity and politics.

Section I: 1500

I. Portuguese Colonialism

A. Reasons

1. Interest in conversion and conquest – impact of the expulsion of the Muslims from Iberia

2. Economic factors – the search for mineral wealth, trade items, spices. The impact of the legend of Prester John in stimulating trade

3. Permitting factors – Portuguese mastery of the sea.

B. Areas of Portuguese colonial activity from the 1400s

1. Asia: Goa, Macau

2. Africa: Senegambia; Niger Delta, São Tomé; Congo basin and Angola; Zimbabwe Plateau; Swahili coast.

3. Americas: Brazil

C. Portuguese interaction with indigenous peoples

1. Trade: Goods traded, terms of trade, why did indigenous people engage in this trade?

2. Military Conquest

3. Slavery:

a. Indigenous people of Brazil

b. African slavery

4. Religion: Role of Catholicism in interactions

5. Portuguese response to "otherness" – race, religion, ethnicity

D. Range of indigenous responses to the presence of the Portuguese: collaboration, opposition, and integration.

II. Kingdom of the Kongo: Present-day Angola and Democratic Republic of the Kongo. Kingdom probably established around 1400

A. Social and Political Organization

1. Kingdom ruled by a king, called by the title of the Mani Kongo. The Mani Kongo controlled trade. Was assisted by a ruling elite, an "aristocracy." Governors also ran the provinces. Probably established in the 1400s. Governors, political ruling elite. The Mani Kongo and the aristocracy were based in the capital city of Mbanza Kongo, known as São Salvador.
2. Villages were the basis of the Kingdom of the Kongo.
   a. Most people lived in villages. Usually based on kinship and on the labor of households. People belonged to matrilineal kinship groups, called *kanda*. There was a division of labor by gender. Men responsible for clearing land, producing crops from trees – palm oil, bark cloth – and hunting, fishing, trading. In addition to rearing the family, women were responsible for most of the farming and care of livestock. These activities generated surpluses used by the state.
   b. Economic organization of the state. Cloth, shells, salt, copper were traded across the kingdom. There was some use of "slave" labor in the kingdom of the Kongo, though not at the peasant level
3. Cosmology
   a. Importance of ancestors, spirits of the dead, of water, earth, and sky. Importance of graves.
   b. Nkisi – containers of spirit power, "fetishes."
   c. Nganga – men and women people who specialized in the communication with spirits.

B. Initial Contact with the Portuguese

1. Portuguese contact with the Kongo in 1483.
2. In 1491 the king of the Kongo, the Mani Kongo, was baptized a Christian and took the name João I. Emergence of Christianity as a cult associated with the ruling elite.
3. King Afonso (ruled 1506-43) established Christianity as the state religion. During this time goods from Europe were imported and distributed by the king.
4. Foreign trade

a. Portuguese interested in obtaining the supposed mineral wealth of the Kongo, and also slaves. In the early 1500s, very few people "available" for slave trade. Initially the king had a monopoly on slave trade, and then, by 1526, taxed the trade in an attempt to control it.

b. Portuguese attempts to trade more directly in the region and make inroads into the slave trade.

C. Jaga Invasion and aftermath in 1568

1. The king, Álvaro (1566-87), and the aristocracy were forced to flee from raiders. They were restored to their rule with the aid of the Portuguese.

2. In the aftermath of the raids, the Portuguese had a greater foothold within the kingdom.

D. Creation of Luso-African communities

1. Throughout the region, people who were the descendents of Europeans and Africans became important players in the new economy. These people created a blended culture of African and Portuguese elements. In Kongo, some of these people were known as *pombeiros*; in West Africa the Portuguese men who cast their lot with Africans were called *lançados*. Some were also called mulattos.

2. These people became factors in the slave trade in the region.

E. Christianity and the Kingdom of the Kongo

1. Use of Christianity among the elite: source of power and control, a "royal cult." Christianity was also a way to have access to resources and power. For example, a son of Afonso I became the Bishop of Utica.

2. Throughout the 1500s and 1600s, literacy became associated with Christianity. The king and elite sponsored mission schools in Mbanza Kongo. Literacy in KiKongo, Portuguese, and /or Latin became important among the elite. Literacy was an important tool in trade, government, and diplomacy.

3. Many religious orders operated in the region. These orders were often manipulated by the aristocracy and in the relations between Africans and Europeans. Occasionally the same order operated in Brazil and Western-Central Africa, providing a point of connection. In Kongo, the religious orders operating there included Capuchins; Blue Friars of the Order of St. John the Apostle;

Augustinans; Franciscans; and the Black Friars of the Dominican Order. The Jesuits, Order of Christ and Orders of São Bento, and São Tiago operated in Angola. These religious orders were a way in which many common people heard about Christianity.

F.

Impact of slave trade in Kongo. The state became increasingly involved in the slave trade through the centuries. At the beginning of Portuguese contact, most of the people sold into the trade were "foreign" people captured in war. By the seventeenth century there was an increase of slavery within the Kongo state and more non-elite Kongolese were involved in the slave trade.

G.

Rule of King Garcia II, 1641-1661. Dealt with threats from Nzinga, Dutch, and Portuguese. Increasing missionary activity in Kongo, through Capuchin missionaries.

III. Portuguese Colonialism in Angola

A. Relations between Angola and Congo before the Portuguese: trade relations, raffia cloth.

B. Establishment of the colony of Luanda in 1575

1. Purpose of the Colony

a. Minerals

b. Control of trading routes into the interior: from Luanda to the Zaire River, via Mbanza Kongo. This route became a major slave-trading route and would eventually lead to the decline of the profitability for the Kongo State.

2. African reaction

a. Portuguese waged war for forty years after their occupation against African states.

b. Change in regional trade networks

c. Change in social organization: example of the Imbangala *kilombo*.

d. Portuguese settlement became a threat to the Kongo State.

3. Nzinga (1624-1663): She became the leader of the Matamba state and by the 1740s, was a major economic and political force in the region. Her state illustrates the ironies of the slave trade. Her followers were probably safe from being captured and sold into slavery; however she became a major supplier of captives from wars who were then sold at the port of Luanda. During this time, more and more states were becoming involved in the slave trade. Discuss relationship between internal politics, warfare, and trans-Atlantic slave trade.

C. Dutch occupation in 1641; Brazilian recapture 1648.

D. Battle of Mbwila, 1665: Kongo against Luanda

1. King António of Kongo died in battle along with most of aristocracy. Kongo royal regalia sent to Portugal.

2. Luanda was not able to conquer Kongo; this military encounter led to the eventual weakening of the Kongo State.

3. Antonine Movement in the Kongo in the late 1600s and early 1700s. Dona Beatrice Kimpa Vita was the prophet of the movement and she claimed to be possessed by St. Antony. She was eventually burned at the stake in São Salvador in the early 1700s.

IV. Slave Trade and Slavery

A. African slavery in Europe and the Atlantic in the 1400s-1500s

1. Plantation Complex: Mediterranean, Azores, Madeira, Canary Islands

2. Use of Africans as Slaves in Portugal and Spain

B. Mechanisms of the Slave Trade

1. Role of Brazilian companies in slave importation, such as the Maranhão Company (1678) and companies based in Bahia.

2. Trade in slaves and the international trade

C. Enslavement

1. Most people were captured through military enslavement.

2. As the control in Kongo declined, some people sold into slavery.

3. By the 1700s, Luanda was the main export area for slaves shipped by Brazilian and Portuguese carriers.

4. Conditions in Luanda – slave barracks and baptism of slaves.
    a. More men were taken into the trans-Atlantic slave trade than women.
    b. Increase in slavery in Africa
    c. Runaway community outside of Luanda, called Kisama. The chiefs often took in runaways, because they helped in their struggle against the Portuguese.

D. Middle Passage and Slave Ships
1. Impressions of people who were captured. Example of Jose Monzolo, a Christian man from Kongo. He believed that his captors (Spanish) would eat him. Belief that the ship's red flags "Had been made from the blood of the slaves." (Quoted in Thornton, *Africa and Africans in the Making of the Atlantic World*, p. 161.)
2. Conditions on the ships; Mortality and illness
3. Length of passage
4. Impact of the Middle Passage on people. There are conflicting views. Some scholars believed that it was a completely debilitating event. Others maintain that the ordeal helped forge some community and laid the basis for a common culture.

E. Arrival in Brazil
1. The major legal ports for slave arrivals were Salvador, Recife, and Rio de Janeiro. However at some times there were also arrivals in Santos, São Luis, and Belém.
2. Type of work expected: sugar mills, plantations.
3. Regions with higher concentrations of slaves

V. Slavery in Brazil
A. Indigenous people and slavery
1. Changing attitude of Portuguese toward enslavement of Native Brazilians. Increasing limits on enslavement of Native Brazilians by the beginning of the eighteenth century.
2. Relations between indigenous people and Africans: Example of *Santidade*, in the southern area of Bahia in the early seventeenth century.

B. Labor

1. Type of work slaves did; urban and rural slaves
2. Gender balance
3. Comparison of regions
    a. Sugar plantations.
    b. Slavery in Northeast -- Pará, Maranhão: These areas exported cotton and tropical products. Until 1700s, there was a relatively small European population. For example in 1637, there were about 230 Europeans in São Luis and 200 in Belém. Majority of people creating the culture were Indians and some African slaves. Labor focussed on cotton production and forest products, such as vanilla, sarsaparilla, cacao.

C. Social and Legal status of enslaved people

D. Protests against slavery and slave trade

1. Resistance in Africa and on the middle passage
2. Forms of resistance: day-to-day, run away communities. Formal protests: Protest of Lourenço da Silva de Mendouça in the 1680s. – What does this tell us about the trans-Atlantic connections? Condition of enslaved people? How does his position of protest reveal nature of slavery?

Questions

1. How did African political and social realities affect the course of colonialism in Africa?
2. Categorize the nature of the connections between central Africa and Brazil during this time.
3. Describe the workings of the trans-Atlantic slave trade. How and why did African states become involved in the trade?
4. Discuss the uses of Christianity in the Kongo State.
5. What does the protest of Lourenço da Silva de Mendouça reveal about the attitudes toward slavery, Christianity, and Africans during this time?

Section II: 1700

I. Portuguese Colonialism

A. Increasing importance of the slave trade over other sorts of trade. The "slaving frontier" was reaching further into south central Africa, bringing new groups of people into the trade as victims and traders.

B. Impact of the changes in Asian empire

C. Administration of Brazil

II. Slavery in Brazil: Minas Gerais as a case study

A. Impact of the discovery of gold in this region.

1. Gold was discovered in the region around 1690s. The gold rush lasted until the mid-eighteenth century.

2. Cities of the region: Ouro Preto, São José del Rei, Mariana.

3. This place grew very quickly. The owners relied on slave labor to mine the gold. There were more slaves and free black people than whites in this area.

B. Example of the range of slave life

1. Artisans

2. Miners: Nature of mining.

3. Unskilled laborers

4. Possibilities of manumission. Life of free people in Minas Gerais.

C. Demographics

1. Origins of people by "nation." People who were born in Africa and those born in Brazil. The term nation is problematic because it refers to the port of departure in Africa. Inferences that can be drawn from the balance of the population between Brazilian-born and African-born slaves.

2. By the 1770s, there was parity between African born and Brazilian born slaves, and after 1790, there were more Brazilian-born slaves.

3. Nature of sex ratio.

4. Use the example of Chico Rei and his followers to connect the situation in Central Africa with the condition of slaves in Minas Gerais.

D. Slaves and free people in the making of Ouro Preto.

III. The Creation of Afro-Brazilian Culture

A. Confraternities – such as Brotherhood of Our Lady of the Rosary and Our Lady Star of the Negroes

1. Brotherhoods in the Atlantic world: Connections between religious confraternities in Lisbon, Luanda, Kongo, and Brazil

2. Functions of the confraternities. Examples of the activities in Ouro Preto and Salvador.

3. Membership

4. Role of Catholicism and African religions in lives of slaves and free peoples. For example, the role of godparents.

5. Case study: Church of Nossa Senhora do Rosário e Santa Ifigênia in Ouro Preto.

B. Interaction of Brazilian and African cultures. Brazilian culture includes cultures of indigenous peoples, Europeans, and Africans. There were also Brazilians who settled in Africa as slave traders and merchants who also were factors in the transmission of culture. Further, some Brazilians of African descent settled in Africa.

1. Culture, food, language

2. Religious practices. Healers and diviners in Brazil: Evidence of continuities and changes in African religious practices.

3. Trade and contact between Brazil and Africa. There seems to be more evidence for this sort of connection between West Africa and Brazil; importation of West African products such as kola nuts, palm oil, and settlement of former slaves.

C. Festivals

1. Carnival in Luanda and Brazil

2. Festivals involving the crowing of a "national" king, such as in São Luis.

3. *Bumba-meu-Boi* festival in São Luis

D. Runaway Communities

1. Quilombo and Mocambos. Quilombo related to an Mbundu (Angola) word for war camp. Mocambo, Mbundu for hideout.
2. Structures; importance of origin of inhabitants; relationship to Angolan practices (cf. Nzinga and Imbangala).
3. Case studies (Schwarz, pp. 125-29)
    a. Palmares in Pernambuco. Size estimated at over 20,000 people. Destroyed in 1690s after sustained Dutch and Portuguese attacks.
    b. Buraco de Tatú, a quilombo north east of present-day Salvador, 1740s-1760s. Economy, relationship to the city, social organization. Destruction of the quilombo.
    c. Quilombos in Minas Gerais. Minas Gerais: Environment favoring quilombos. Estimate that there were at least 117 quilombos in the region before 1800. Official response and difficulty of stopping escapes. Largest, Quilombo Grande, destroyed in 1759, had over one thousand inhabitants.

Questions

1. How did the importance of "nations" affect the development of a culture among slaves in Brazil?
2. What were the goals of runaway communities during this time? What were the relations between quilombos and slaveholders, slaves, and native Brazilians? How did the inhabitants of quilombos use their African past and knowledge of Brazil to sustain these communities?
3. Discuss the importance of confraternities in Brazil and as a trans-Atlantic phenomenon.
4. Discuss "Luís Gama's Letter to Lúcio de Mendonça" as a source for slave life in nineteenth century Brazil. (See appendix.)

Section III: 1900

I. Ending of the Slave Trade and Slavery
A. British abolition of the slave trade above the equator
1. Increasing difficulty of trading in people from West Africa
2. Importance of "legitimate commerce" replacing slaves. This was a process that occurred in West Africa and Central Africa. Commodities traded from Central Africa included ivory, copper, rubber, and wax.
3. Brazilian emigration to West Africa: Nigeria, Benin, Togo, and other areas. Transmission of culture, social organization to West Africa.
B. Gradual ending of the slave trade through the nineteenth century.
C. Impact of Brazilian independence (1822) on relations with Africa.
1. Portuguese in the "Scramble for Africa."
2. Relations between Brazil, Portugal, and Africa

II. Abolition of Slavery in Brazil
A. The gradual process of abolition
B. Abolition in a comparative process in the Americas
C. Work of slaves, former slaves, and free abolitionists

III. Brazil's Post-Abolition Society
A. Civil rights for former slaves: discrimination and racism
B. Creation of labor and political organizations among former slaves
1. Working conditions of most former slaves
2. Creation of labor consciousness
C. Cultural developments and the creation of Afro-Brazilian culture
1. Afro-Brazilian culture and "race" and color consciousness (as opposed to consciousness about nation). Relationship between specific regions of Africa, "Africa" as an idea, and race in cultural practices.

2. Transition in attitude toward nations (Butler, pp. 52-53). From 1808-1830, African-born people were in the majority; 1831-1850, *crioulos*, or Brazilian-born people became prominent in the black population. During this time in Bahia there was an increase in a "pan-African" identity, as opposed to identifying with a nation. From 1851-70, more people identified themselves as "African." In the years before abolition, 1871-1888, mulatto people predominated over blacks or "Africans." Color identity, such as identifying as *prêto,* emerged as an important factor. Butler describes this process as the rise of the "Ethnicity of color" over nation.
3. Case study: Capoeira.
    a. Trace Central African traditions of martial dance and music (berimbau, percussion, *roda*).
    b. Masculinity and capoeira
    c. Attempts by the state to capture and then to suppress capoeira.
    d. Capoeira in post-abolition Brazil
4. Case Study: Candomblé. This is an example of the creation of a religion that involves cosmologies from the Yoruba people of West Africa. However Candomblé ceased to be associated only with one "nation," and became important in Afro-Brazilian culture.
    a. Yoruba religious practices and indigenous, Native Brazilian, religious practices in candomblé. Orixá. *Caboclo.*
    b. Importance of women's roles as leaders of *terreiro.*
    c. Cultural and political power of these organizations.
    d. State involvement in monitoring/ suppressing candomblé
    e. Discuss the practice, history, and development of the *Tambor de Mina and Casa das Minas do Maranhão* during the nineteenth and twentieth centuries.

5. Case Study: *Lavagem* and the festival of Bomfim in Salvador. In Salvador, Our Saviour Bomfim is associated in candomblé with Oxalá. During the 1890s, there were many attempts to suppress *lavagem.*

Questions:

1. Account for the process of the eventual abolition of slavery in Brazil.
2. Why were there so many struggles over Afro-Brazilian religious and cultural practices in the years after abolition?
3. Discuss the changing importance of "nation" and "race" in late nineteenth and early twentieth century Brazil.
4. How did the meaning of "Africa," as a symbol and as a place change during this time? How did the importance of Africa change during this time?
5. Discuss the importance of "African identity" and "race consciousness" in the arenas of civil rights and cultural politics during this time.

APPENDIX

1. Bibliography
2. Map of Colonial Brazil
3. Map of the Slaving Frontier in Central Africa
4. Trade Routes in Central Africa
5. Points of disembarkation for Africans in the Americas
6. "Translation of Slave Inventory"
7. Annual Exports of Slaves from Western Central Africa
8. Article: "Conjuração Negra em Minas Gerais," by Lázaro Francisco da Silva.

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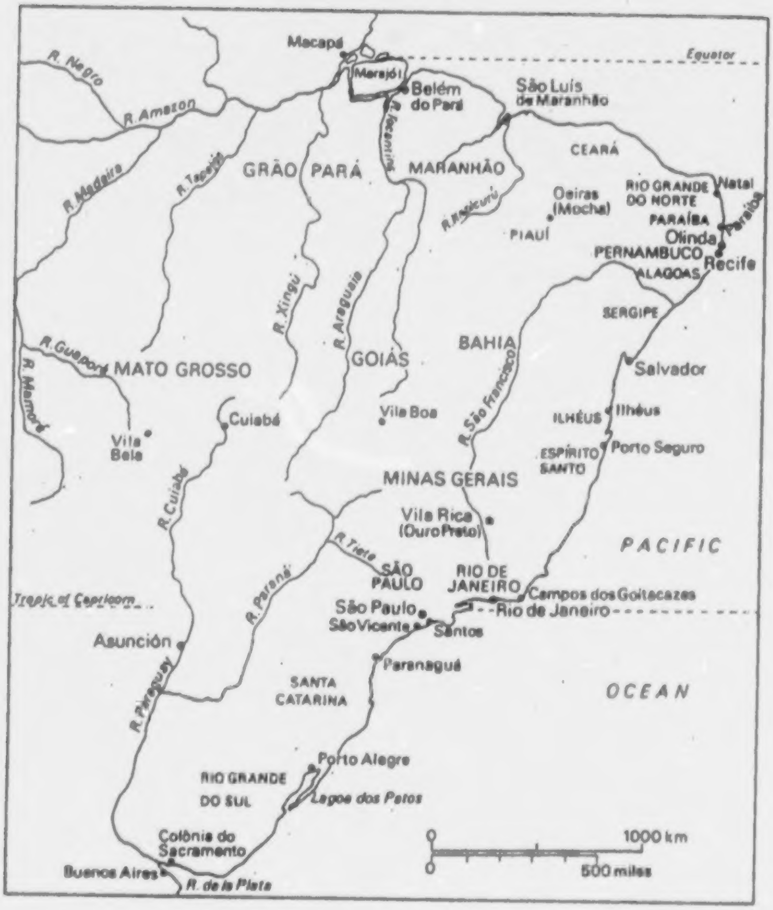
Macapá
Marajó I
Equator
R. Negro
R. Amazon
Belém do Pará
São Luís de Maranhão
R. Tocantins
R. Madeira
R. Tapajós
GRÃO PARÁ
MARANHÃO
CEARÁ
RIO GRANDE DO NORTE
Natal
Oeiras (Mocha)
R. Itapicuru
PIAUÍ
PARAÍBA
Paraíba
Olinda
PERNAMBUCO
Recife
ALAGOAS
R. Xingu
R. Araguaia
SERGIPE
BAHIA
Salvador
R. Guaporé
MATO GROSSO
GOIÁS
R. Mamoré
R. São Francisco
Cuiabá
Vila Boa
ILHÉUS
Ilhéus
Vila Bela
ESPÍRITO SANTO
Porto Seguro
MINAS GERAIS
R. Cuiabá
Vila Rica (Ouro Preto)
PACIFIC
R. Tietê
SÃO PAULO
RIO DE JANEIRO
Campos dos Goitacazes
Tropic of Capricorn
R. Paraná
São Paulo
Rio de Janeiro
Asunción
São Vicente
Santos
Paranaguá
SANTA CATARINA
OCEAN
R. Paraguay
Porto Alegre
RIO GRANDE DO SUL
Lagoa dos Patos
Colônia do Sacramento
Buenos Aires
R. de la Plata
0
1000 km
0
500 miles

Colonial Brazil

From Bethell, Colonial Brazil

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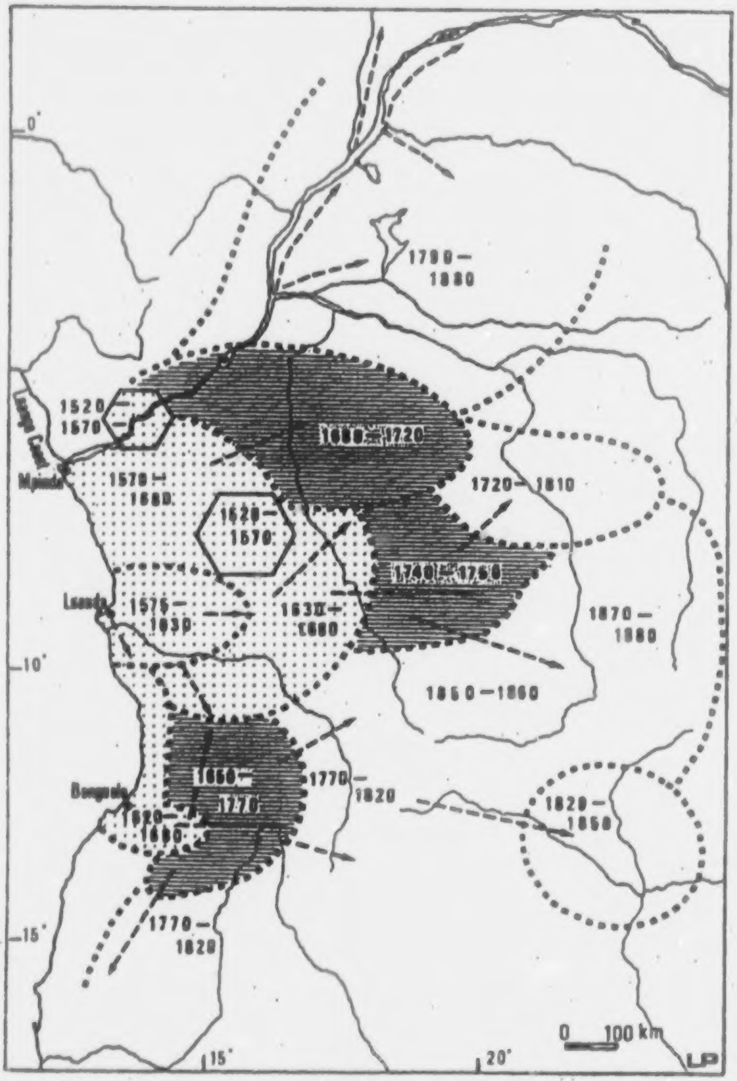
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1790 —
1880
1520 —
1570
Loango Coast
1680 — 1720
Mpinda
1570 —
1680
1620 —
1670
1720 — 1810
1740 — 1760
Luanda
1575 —
1630
1630 —
1680
1870 —
1880
10°
1850 — 1880
1650 —
1770
Benguela
1620 —
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LP

Map 5.1. The Slaving Frontier: Approximate Dates and Locations

From Miller, Way of Death

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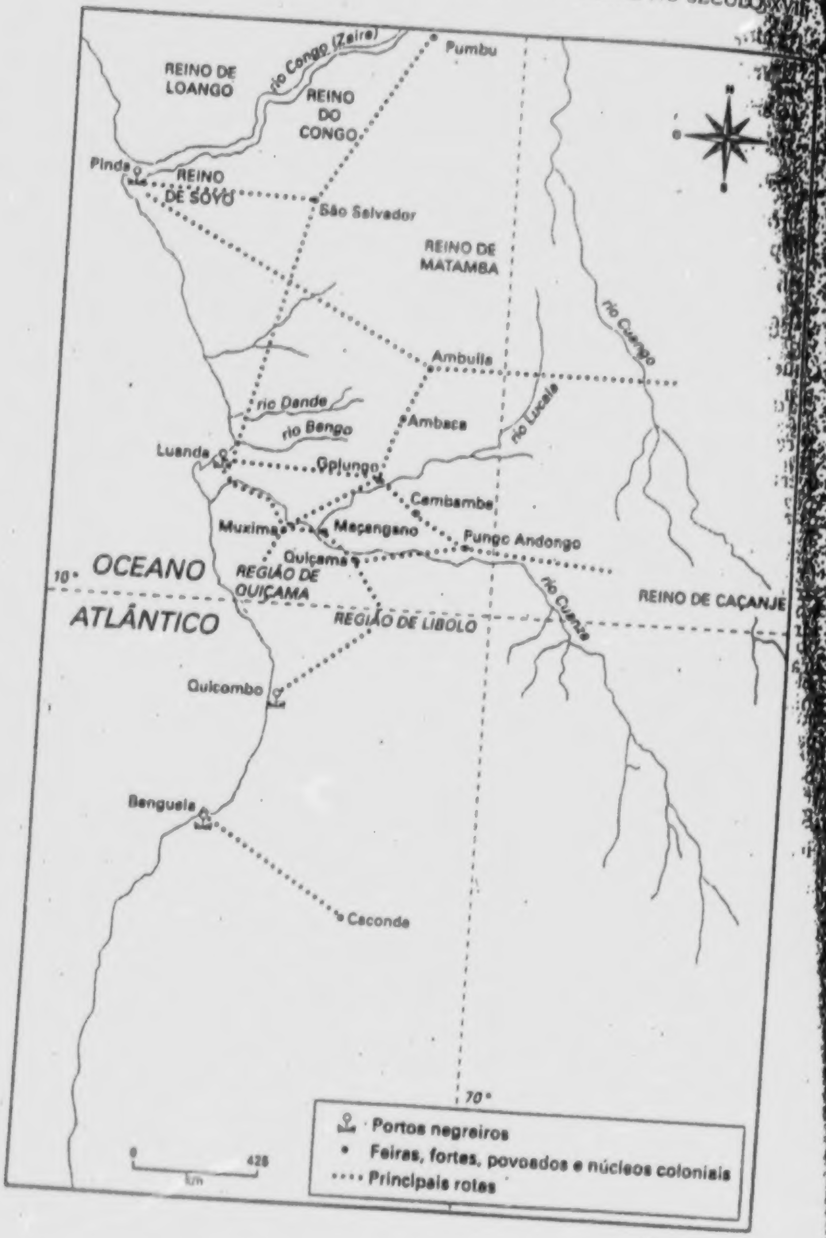
PRINCIPAIS ROTAS ANGOLANAS DE TRATO TERRESTRE NO SÉCULO


Pumbu
rio Congo (Zaire)
REINO DE LOANGO
REINO DO CONGO
N
O
S
Pinda
REINO DE SOYO
São Salvador
REINO DE MATAMBA
rio Cuango
Ambuila
rio Dande
rio Bengo
Ambaca
rio Lucala
Luanda
Golungo
Cambambe
Muxima
Maçangano
Pungo Andongo
Quiçama
10°
OCEANO ATLÂNTICO
REGIÃO DE QUIÇAMA
REGIÃO DE LIBOLO
REINO DE CAÇANJE
rio Cuanza
Quicombo
Benguela
Caconde
70°
0
425
km
Portos negreiros
• Feiras, fortes, povoados e núcleos coloniais
···· Principais rotas

From Alencastro, O trato dos Viventes

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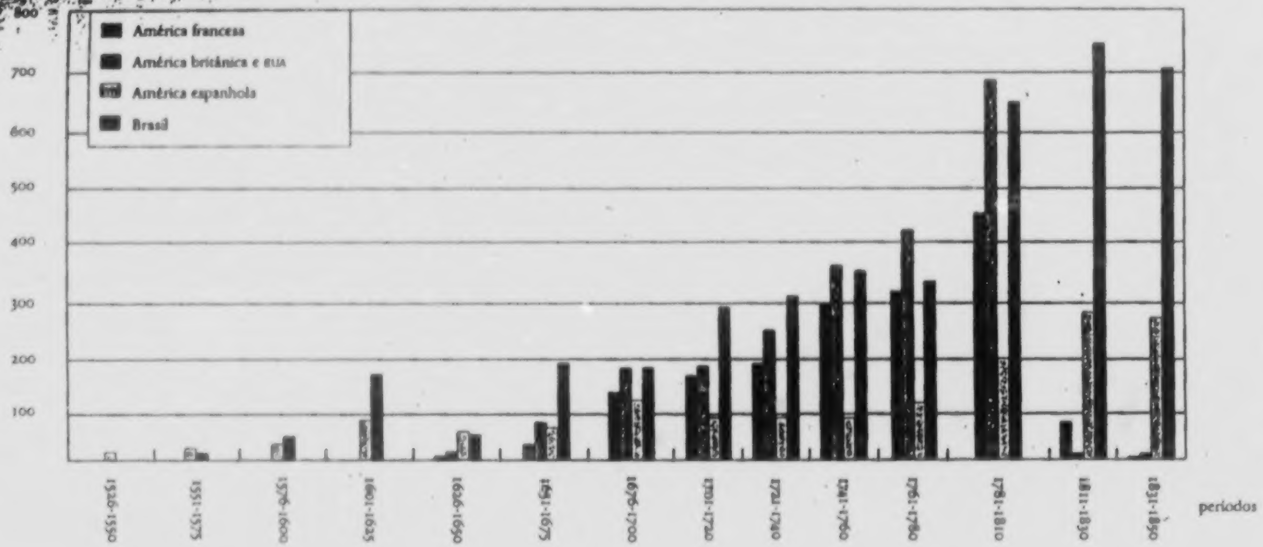
DESEMBARQUES DE AFRICANOS NAS PRINCIPAIS REGIÕES DAS AMÉRICAS — 1526-1850[130]



Fonte: Tabela 1.1

From Alencastro, O trato dos viventes

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Translation of a Slave Inventory

Evaluation of the Slaves That Arrived
from Benguela on the . . . of April 1738

Negroes

Sunba		4$000
Cabeto		20$000
Camumo		6$000
Caputto	small boy	1$000
Caita		25$000
Quitte		5$000
Quipallaca	wounded in the right eye	6$000
		67$000
Sunba		5$000
Bindando		4$000
Cangullo	small boy	$500
Gallo		4$000
Cahiuca		6$000
		86$500
Suba	old man, with injured left leg	3$000
Canhungo		8$000
Quellengue		28$000
		125$500

Old Women

Quepigi		16$000
Calhoca		4$000
Quicoco		6$000
Zumba		12$000
Marunbo		8$000
Catunbo		14$000
Ussoa		5$000
Catunbo		10$000
Cayeco		9$000
Quicunbo		12$000
Ussoa		3$000
		224$500/
Catua		3$000
Muco	lame in the left knee, from a burn in the fire	$500
Iaballa		3$000
Catumbo		9$000
Candunbo		5$000
Ussôa		6$000
Ussôa		12$000
		263$000

From Miller, Way of Death

Young Women and Children

Mama/Cambia	with the child dying	6$000
Bissoa/Bivalla	with the child walking	8$000
Camia	child already evaluated among the males, named Cangullo	3$000
iabo/Catunba		7$000
anba/Caceyo	child dying	4$000
embo/Cabeto		8$000
Camia/Ligongo	child walking (dying)	4$000
Tundo		3$000
Quimano	no child—died on the path	3$000
Banba/Sonbi	child at the breast—almost dead	3$000
Canengo	no child—died on the path	1$000
Nangonbe		6$000
Oongo		5$000
		324$000/
Marongo	lame in a toe on the left foot	3$000
Nhâma	open sores on both legs	$500
Camia		5$000
Cahunda	no child—died in the bush	5$000
Sungo	small girl	1$000
Sungo	girl	2$000
Ullunga		6$000
Catana	girl	4$000
Ussoa		2$000
Erаô		1$000
Tembo	old woman	12$000
		365$500
Singa	defects on the toes of both feet	3$000
Lanta	small girl	1$500
Callunbo	huge wound on left leg	1$000
Sonbe	small girl	1$000
Bienba/Sungu	child at the breast	7$000
Sanga/Bienba	child walking—dying	3$000
Ussoa	girl	3$000
Ullunga	girl	1$000
		386$000

ld, name unknown as she is dying and cannot speak, / male without value, and a small Callenbo, no value because she is dying; one small girl Catunbe, no value because she ying

68 head	901$000

mmary of an inventory of slaves turned over to the government in the aftermath of a ary expedition against Caconda in 1736; enclosed in João Jacques de Magalhães (govnor, Angola), 29 April 1738, AHU, Angola cx. 30. The war was described and authented as a "just war" in Rodrigo Cezar de Menezes (governor, Angola), 8 Jan. 1737, AHU, gola cx. 30. The first page of this inventory is reproduced as the frontispiece.

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[redacted]

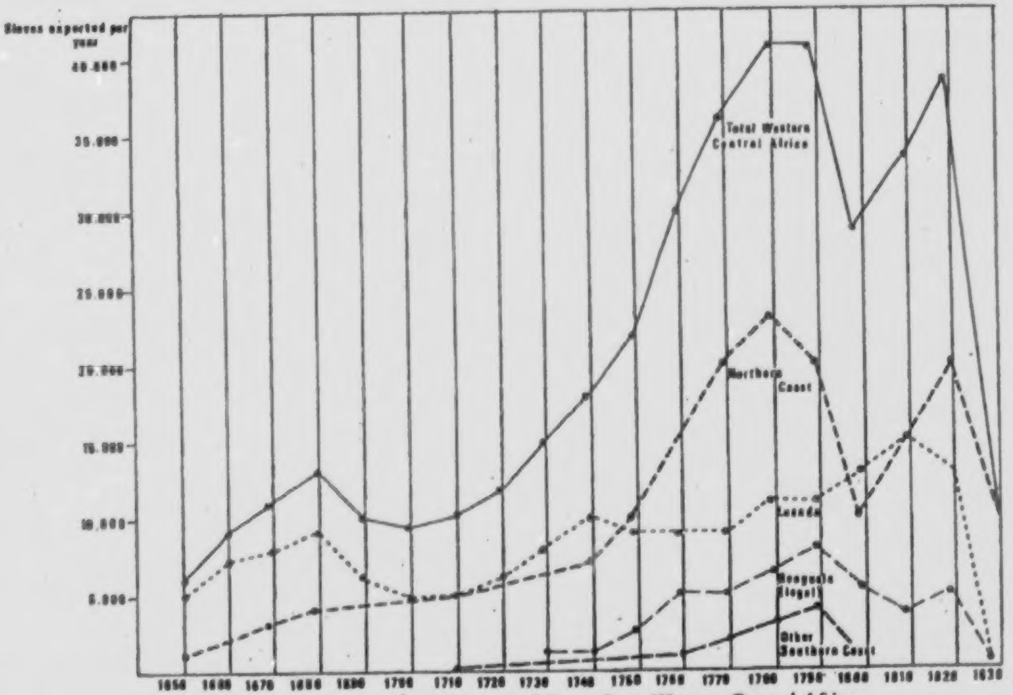

Fig. 7.1. Approximate Annual Exports of Slaves from Western Central Africa

From Miller, Way of Death

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CONJURAÇÃO NEGRA EM MINAS GERAIS

*Prof. Lázaro Francisco da Silva**

RÉSUMÉ

Cet article a pour objet d'annoncer la découverte, dans les églises de "Nossa Senhora do Rosário"et de "Santa Efigênia" de Ouro Preto, dans le Minas Gerais, de ce qu'on suppose être des icônes de la Religion de "Ifá", "Orixá"[1] de la Divination et de la Fertilité pour une ethnie noire de la culture "Iorubana"[2]. Construit pendant la première moitié du XVIIIème siècle par les esclaves amenés d'Afrique, ces temples catholiques témoignent, dans leur décoration, de la résistance noire à la culture des Blancs, et expriment, grâce à la peinture et à la sculpture sur bois, les principes de la Religion du "Pape Noir" d'Ifé, au Nigéria. La recherche iconographique est confortée par l'étude des sources orales et manuscrites relatives à la construction du bâtiment et au fonctionnement de l'"irmandade" qui, après l'avoir fait construire, en assure l'entretien.

***Mots-Clés:** "Nossa Senhora do Rosário" - "conjuração mineira" - résistance noire, iconographie - "Chico Rei".*

RESUMO

Esse artigo visa a comunicar a descoberta na Igreja de Nossa Senhora do Rosário e Santa Ifigênia de Ouro Preto, em Minas Gerais, do que se supõe ser iconografias da religião de Ifá, o Orixá da Adivinhação e da Gestação entre os negros de cultura Iorubana. Construído na primeira metade do século XVIII por escravos recém-chegados da África, esse templo católico documenta a resistência negra à cultura dos brancos, afirmando na pintura e nos entalhes que a ornamentam princípios da religião defendidos pelo "Papa Negro" de Ifé, na Nigéria. A pesquisa iconográfica é reforçada pela investigação da oralidade e de fontes manuscritas, ambas relativas à construção do edifício e ao funcionamento da irmandade que o erigiu e mantém.

***Palavras-Chave:** Nossa Senhora do Rosario - conjuração mineira - resistência negra - iconografia, Chico Rei.*

ABSTRACT

This article aims to communicate the discovering, in the church of Our Lady of Rosary & Santa Iphigenia (Ouro Preto, Brazil), of what are supposed to be iconographies of the religion of Ifã, the "Orixá" (god) of Divination and Gestation among black people of ioruban culture. Built on first half of XVIIIth century by slaves who had recently come from Africa, this catholic temple is a document of black people's resistance against white culture, avowing, in the painting and carving that ornament it, principles of the Religion defended by the "Black Pope" of Ife, in Nigeria. The iconographic research is reinforced by investigation on oral tradition and manuscript sources, both related to the construction of the edifice and the functioning of the brotherhood that built and sustains it.

***Key Words:** "Nossa Senhora do Rosario" - "conjuração mineira" - black resistance - iconography, "Chico Rei".*

A memória popular conta lendas sobre a construção da Capela de N.S. do Rosário e Santa Ifigênia do Alto da Cruz em Ouro Preto. Em todas essas lendas uma figura se destaca: Chico Rei. Apesar de não se ter até hoje encontrado documentação comprobatória[1] dos relatos orais, a figura de Chico Rei é quase uma marca para a cidade que já se chamou Vila Rica. Rei de uma nação da África Negra, teria sido escravizado e trazido para trabalhar nas minas de ouro recém-descobertas por paulistas e portugueses no coração da Colônia do Brasil, na virada do século XVII para o XVIII.

Alguns relatos apontam para a esperteza e dizem que Chico roubava seus senhores; a maioria, porém, na retórica educativa que caracteriza o folclore, assinala para seu espírito laborioso que o leva a trabalhar para seu dono e, nas horas permitidas, para si próprio também, de tal forma que acumula o ouro suficiente para aquisição da liberdade do filho que viera com ele, e sua própria liberdade [o restante da família perecera na travessia do Oceano]. Agora forros, ambos trabalham para libertar outros irmãos de cor, independentemente da nação a que pertençam. Chico Rei prospera tanto que acaba comprando a Encardideira, uma das mais ricas minas do Antônio Dias, o antigo arraial limítrofe de Vila Rica do Pilar, com que se fundira dando origem ao que é hoje Ouro Preto.

Liberto, dono de mina e aclamado rei pelos negros, Francisco se lança em nova empreitada: construir a igreja do Rosário e Santa Ifigênia, uma espécie de território para sua nação. Sob a liderança do rei a população escrava teria respondido euforicamente ao apelo de angariar os recursos necessários à ereção do templo.

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[1] A literatura já explorou o tema, e o trabalho mais completo parece que foi o de Agripa Vasconcelos com o romance de nome Chico Rei. Belo Horizonte: Itatiaia, 1966.

As negras, por exemplo, de alguma forma arranjavam ouro em pó, que traziam escondido nas unhas, na pele e no cabelo, para ofertar à Santa Negra com a finalidade de financiar as obras. E um bandoleiro, amigo de Chico Rei, que dava combate à escolta real no transporte do ouro quintado que seguia para Portugal e sempre destinava uma parte dos despojos à mesma finalidade.

Numa análise de conjunto, essas lendas apontam para atividades clandestinas onde predominam a astúcia, o furto e o latrocínio, como que insinuando uma ação guerrilheira cujos resultados seriam no mínimo desgastantes às forças de dominação. Sente-se também nesses relatos um certo júbilo contido dos narradores anônimos que deixam escapar o seu julgamento da história, favorável aos vencidos.

Um detalhe interessante merece registro: essas lendas apresentam o negro, recém-trazido da África, como católico autêntico; de acordo com elas, o que move os escravos é o amor a Santa Ifigênia, a Virgem núbia, figura de uma África Cristã, e a Nossa Senhora do Rosário, padroeira dos pretos em Portugal e no Brasil. Em nenhum momento se percebe nesses contos populares a idéia de que por trás da Santa Ifigênia, ou do São Benedito ou do Santo Antônio de Cartilagerona, ou de Santo Elesbão, existe a figura maior do Continente Africano que simbolizam na sua totalidade física e cultural.

Os relatos como que pressupõem que esses negros são brasileiros empenhados na luta de emancipação do Brasil Colônia. Isto pode ter sido verdade depois de meados do século quando grande parte dos negros são crioulos, vale dizer, nativos do Brasil. A construção da igreja, porém, iniciada na década de trinta, foi obra principalmente de negros procedentes da África. Quanto à questão religiosa, esses relatos induzem a crer que os escravos são todos bons católicos, apostólicos, romanos, assim como os narradores. Aplaude-se o fato de os negros reagirem contra a dominação política portuguesa, mas não se aceita a possibilidade de que os mesmos também reagissem contra a dominação religiosa. Isto fará com que não se enxergue a iconografia pagã superabundante na Igreja de Santa Ifigênia, e que motiva esse artigo.

Num ponto, porém, essas estórias se manifestam anticatólicas: naquele em que narram a manipulação de uma imagem como senha para os ataques do bandoleiro supramencionado. Como foi hábito nas vilas portuguesas, era costume entre a população da Colônia reunir-se nas esquinas aos fins de tarde para a reza do terço. Nas minas essas preces em logradouros públicos foram incentivadas pelos boatos de que fantasmas rondavam pelas ruas mal a noite caía. As suspeitas de que poderiam ser assaltantes à cata do ouro recém-arrancado ao solo não passava pela idéia do povo que orava para exorcizar as almas do além. A população do bairro chamado Vira-Saia acompanhava esse costume e se juntava ante um pequeno oratório construído sobre o muro de uma casa, e ali rezava o terço antes de se recolher para a ceia e o merecido descanso.

Um dos vizinhos, Antônio Francisco, de apelido Cassanja, sempre aparecia para as orações como um devoto qualquer. Cabeça descoberta e olhar fixo na imagem da Virgem do Rosário, é possível que transmitisse a idéia de fervoroso devoto. E seu comparsa, alto funcionário do governo e detentor das informações aguardadas pelo Cassanja, era outro que em fingida devoção colocava flores e retirava a poeira acumulada sobre a Santa. E nesta atividade movia a imagem um dia para um lado, outro para outro. Era a senha. Cassanja reunia seu bando e partia para a tocaia da escolta real que levava o ouro dos quintos.

Desnecessário insistir que se desconhecem registros gráficos comprobatórios[2] da realidade histórica desse bandoleiro[3]. Nem assaltos realizados contra os carregamentos de ouro que das minas se encaminhavam para o Reino. Por outro lado parece que até hoje nenhum historiador deu crédito a essas estórias, a ponto de empreender uma investigação mais a fundo e verificar se elas não constituem sintoma de contestações veladas que os negros empreenderam de fato contra a dominação branca.

Esse trabalho não pretende exaurir a questão nem determinar o sentido histórico dessas lendas, mas tão-somente servir-se delas como indicadoras do sentimento de incoformismo dominante entre os negros da Freguesia do Antônio Dias, a que pertence Santa Ifigênia. Acreditamos, no entanto, que o acoplamento dos três tipos de fontes analisadas, a saber, a oral, a escrita e a iconográfica, venha a redundar no aumento da convicção de que essas figuras lendárias sejam mais do que lendas. Por ora deixemos assim a questão e sigamos adiante.

II - CONTATO COM O PROBLEMA

Esse trabalho teve seu ponto de partida na pesquisa dos relatos orais. Percorremos diversas comunidades dos municípios de Mariana e Ouro Preto, as duas primeiras localidades onde o ouro foi descoberto a partir de fins do século XVII (1696-1698), identificando contadores de histórias, gravando e anotando seus relatos, na tentativa de realizar um levantamento o mais amplo possível sobre o imaginário popular da região. Nossa intenção era detectar as crenças que possibilitassem entender a relação que se estabeleceu entre o imaginário cristão e o elemento ouro, simbolizando as riquezas desse mundo. Essa compreensão nos parecia importante para entender a opulência barroca dos altares iluminados pelo ouro e dos crucifixos em que as chagas de Cristo brilham incrustadas de diamantes. Parecia-nos que a relação

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[2] A História registra o nome de dois assaltantes que atuavam na Mantiqueira, interceptando viajantes que se movimentavam entre o Rio e as Minas. Um deles é o famoso Montanha e o outro é o cigano José Galvão, que Tiradentes e o Cel. José Aires Gomes combateram. E tanto o Alferes quanto o Coronel estarão depois envolvidos no Movimento que os dominadores chamaram de Inconfidência. (Conf. LIMA JÚNIOR, A. 1968, p. 55)

[3] Contra os mascarados noturnos o Governador, conde de Assumar, baixou um Decreto (13/06/1720) que recompnesa com cem oitavas de ouro quem matar um desses bandidos. A história não diz se algum foi pego.

Foto 1. Detalhe da ilharga da Capela-Mor, mostrando símbolos masculinos e femininos (dentro dos círculos).

entre o católico e o ouro se revestia de um certo sentimento de culpa e de um espírito de expiação, conflito que iria expressar-se na iconografia das igrejas, onde a constante lembrança da morte se contrapõe a uma visão eufórica da existência terrena.

Um fato, porém, veio desviar-nos desse caminho: sabendo de nosso interesse por lendas, o Secretário de Turismo da Prefeitura Municipal de Ouro Preto nos chamou para apresentar-nos um contador de histórias. Assim ficamos conhecendo Marcelo Hipólito, um rapaz do povo que trabalha como guia turístico. Morador do Alto da Cruz, próximo à Igreja de Santa Ifigênia, ele insistia em afirmar que a Capela continha uma iconografia ligada aos cultos afro praticados pelos antigos escravos. Assim fomos levado a revisitar aquele templo no qual já estivéramos em outras oportunidades sem nada perceber. E agora, guiado pela mão do povo, entramos naquele espaço e constatamos de pronto a veracidade de algumas afirmações desse curioso rapaz. Havia falos que numa outra perspectiva se convertiam em vaginas (foto 1); havia bolotas chanfradas que evocavam os búzios utilizados na Umbanda e no Candomblé brasileiro para fins divinatórios; havia um clérigo com as insígnias papais, e de cor negra e barrete frígio na cabeça, e três outros com características negróides (foto 2); havia tartarugas esculpidas nos altares; e chifres de cabras e de carneiros; e inhames; tudo se confundindo com os elementos multiformes do Barroco.

Supondo que esses dados se articulavam num único discurso, elegemos como ponto de partida aqueles que remetiam claramente à cor e à cultura negra. A clareza a que nos referimos diz respeito às informações que naquele momento detínhamos e que nos possibilitava a articulação razoável de uma defesa de nosso ponto-de-vista. Colocamos de lado tudo aquilo que pudesse fazer sentido dentro do contexto cristão, ainda que também remetesse à iconografia afro, ou seja, aqueles elementos cuja característica bicultural levam ao universo contido pelo conceito usual de sincretismo. Privilegiamos, assim, os dados que mais nos aproximassem da cultura negra em geral, ao mesmo tempo que mais nos distanciassem da cultura européia e cristã do século XVIII.

Para nós era claro que os búzios, pela sua forma, pelo seu número [explicado adiante], pelos locais onde se apresentam, nos remetiam à prática de adivinhação dentro das culturas gege-nagô. Os falo-vaginas nos evocavam cultos fálicos, mas nos faltavam informações para associá-los ao Rosário. De qualquer forma contrastavam com o Cristianismo o suficiente para merecerem destaque em nossa pesquisa. As tartarugas também nos pareceram elementos incomuns para ornamentação de igreja, e as destacamos, supondo-as alimento de "Santos", como os camarões, por exemplo, que se oferecem a Iemanjá, e que muito se parecem com a figura do que depois entendemos como luzidios inhames.

Na pesquisa bibliográfica o primeiro autor que elegemos foi Nina Rodrigues[4] que, estudando os búzios, mostra sua relação com a cosmogonia iorubana, na qual o mundo foi criado

Foto 2. O papa negro (teto da Capela-Mor)

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[4] A obra "Africanos no Brasil" desse autor esclarece o sentido das tartarugas e dos búzios, além de discorrer sobre as características hermafroditas de vários Orixás.

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por via sexual a partir de divindades hermafroditas; fala também do Rosário de Ifá, uma das modalidades de adivinhação através dos búzios; e das tartarugas, consideradas divindades na Costa dos Escravos, e cujas figuras eram esculpidas na porta de templos. Rosários, falo-vaginas, tartarugas, búzios, tudo remetia ao complexo cultural iorubano. Abandonamos, assim, a hipótese do ecumenismo afro para nos concentrarmos nos princípios que regem uma das religiões mais difundidas na África sub-saariana, e nas Minas Gerais, segundo o antropólogo Luiz Mott.

Esses dados nos forçaram a uma rápida reciclagem sobre a cultura Iorubá, cuja religiosidade se estrutura a partir do culto dos Orixás. Tomamos contato com a história e as lendas da cidade de Ifé, o umbigo do mundo segundo as crenças nagô, também chamada de Roma Negra porque nela pontifica o Papa Negro, sumo sacerdote de Ifá, o Orixá dos búzios. Fazia sentido o Papa Negro pintado no forro da capela-mor, apesar das insígnias de Pontífice Romano. Mas quem teria realizado essa ornamentação alegórica do culto de Ifá num momento de forte repressão ao que se chamou de "feitiçaria"? E seria possível que um só artista realizasse dois tipos diferentes de arte, a saber, a pintura do Papa e o entalhe em madeira dos falo-vaginas, tartarugas, búzios e etc.? Que fossem dois artistas, eles tinham conhecimento do sentido daquilo que estavam realizando? Seriam artistas brancos retratando dogmas contrários aos seus? Ou seriam negros que a História não registrou?

Apesar de a documentação sobre a Irmandade ser lacunosa no século XVIII, qualquer guia turístico de Ouro Preto conhece os supostos escultores e pintores dessas obras, razoavelmente documentadas: são contratos e recibos que dão conta do nome de artistas portugueses e seus descendentes que atuaram nas principais igrejas da região, e cujo estilo e marca são sobejamente conhecidos. Então por que um português católico realizaria obras evocativas de uma seita reprimida, incorrendo em sérios riscos, no caso de ser descoberto? Era possível que um artista negro as tivesse realizado? Algum escravo que trabalhasse com seu amo, escultor ou pintor?

Leituras realizadas sobre a história da cidade de Ifé nos falavam das escavações realizadas por Frobenius nas imediações daquela cidade. O arqueólogo alemão espantou o mundo artístico de inícios desse século com as surpreendentes revelações da existência ali de uma escola de artes anterior à descoberta da América, principalmente esculturas. Tais achados foram denominadas de "O Milagre de Ifé", uma vez que não se supunha na África uma tradição artística tão aprimorada. Isso nos levava a admitir pelo menos a possibilidade de escravos advindos dessa região trazerem consigo a herança artística de seu povo e implementá-la nas Minas Gerais, contribuindo, assim, para a formação do Barroco Mineiro no seu capítulo das Artes Plásticas, o que seria uma novidade em termos de História Regional.

Visitamos, então, outras igrejas do Rosário de Pretos que existem nas adjacências, e em algumas delas encontramos elementos iconográficos que, apesar de sua qualidade artística ser por vezes inferior, poderiam ser associados aos existentes na Santa Ifigênia. Nessas localidades também se conta que Chico Rei teria sido o articulador da construção de seus templos. Em uma delas, cujo nome inicial foi Cata Preta, depois Inficionado e, finalmente, Santa Rita Durão, se conta que o ouro roubado e empregado na ornamentação da capela era tanto que provocava inveja aos brancos. Por isto o Rei Português teria determinado a interdição da igreja que só foi reaberta por interferência do Chico Rei, mesmo assim com a condição de se recobrirem as paredes com "veludo de seda".

Talvez seja verdade a interdição da igreja. Muitas delas foram interditas por razões até hoje obscuras. A Capela do Bom Sucesso em Ouro Preto e a Igreja de São Pedro em Mariana são exemplos disso. Mas quem interdita um templo é a autoridade eclesiástica e não o poder civil. E as razões alegadas pelo povo para a provável interdição da capela carecem de consistência. Com efeito, a inveja que os negros poderiam suscitar nos brancos não seria causa suficiente para a interdição de uma igreja aos ofícios divinos. Pode-se, então, perguntar se os motivos reais não estavam ligados ao tipo de ornamentação, evocativa de divindades e rituais africanos a serem encobertos pelo veludo e, posteriormente, por sucessivas camadas de pintura até hoje não removidas.

III - MANUSCRITOS DA IRMANDADE

Os relatos populares são de natureza imprecisa quando versam sobre fatos históricos. Anacronismo é um de seus pontos fracos, além de confundirem personagens, locais e eventos. Se, por um lado, as lendas com que trabalhávamos apontavam para uma certa modalidade de contestação que abonava nossa linha de interpretação da iconografia, por outro deixavam em suspenso uma série de interrogações que exigiam um outro tipo de abordagem. Assim, lançamo-nos na pesquisa documental das fontes gráficas. Com o auxílio de paleógrafos da Casa dos Contos de Ouro Preto lemos o possível dos manuscritos encontrados sobre a Irmandade: O Compromisso, Justificações e Requerimentos, o Livro de Admissão, Os Atos da Mesa, este último cobrindo apenas os anos de 1842 a 1884, visto que a parte mais interessante, relativa ao século XVIII, não foi localizada.

Para efeito de comparação estudamos também documentos de outras Irmandades do Rosário e das Mercês, constantes na bibliografia. Esse estudo, mais a leitura de autores no gênero, deixou-nos a impressão de que Santa Ifigênia fosse um caso típico, talvez único, levemente imitado em algumas outras capelas de negros. Tal seria o caso da Capela de Cata Preta, cujas paredes deveram ser recobertas de veludo de seda para que se permitisse o seu uso. E o que a oralidade narra sobre Catas Altas do Mato Dentro onde indecências que os negros imprimiram nas paredes da Matriz teriam determinado o afastamento dos Irmãos de Santa Quitéria, que preferiram construir seu próprio espaço religioso dentro de parâmetros mais condizentes com sua concepção de recato e moralidade. Mas voltemos às fontes gráficas.

A documentação da Santa Ifigênia, toda ela manuscrita, atesta marcante inconformismo contra o Pároco da Matriz do Antônio Dias onde a Irmandade havia surgido em torno de 1718 e à qual permanecia ligada pela legislação eclesiástica e civil. Uma Igreja Matriz é Mãe das diversas capelas existentes em sua jurisdição. Os negros, porém, negam essa condição filial, alegando que em nada o Pároco os ajudou na construção custeada pelo povo, e acusando-o de não lhes prestar assistência espiritual e de provocar problemas entre eles. Para justificar suas pretensões de independência quanto ao vigário, [e estamos no ano de 1733], apresentam a *cópia* de um Compromisso que dizem ser de 1717 e no qual estão negados todos os direitos alegados pelo titular da Matriz. E o original? Diziam que o original, com aprovação do Bispo, as baratas o tinham comido. Só restara a cópia. E apresentavam como testemunhas de sua verdade três homens brancos. Estes juraram sobre os Evangelhos que os negros possuíam de fato um Compromisso; acrescentaram até que sua capa era de veludo vermelho. Mas nada disseram sobre o conteúdo do original e sua conformidade com a cópia apresentada.

Deve ter sido grande a pressão que os pretos exerceram sobre as autoridades eclesiásticas, porque os juramentos foram suficientes para que o Bispo referendasse a tal versão, até que viesse a aprovação definitiva de Lisboa. Esta demorou mais de cinqüenta anos para chegar. Enquanto isso, livres da ingerência do Pároco, elegem para si um Capelão que os atenderá mediante pagamento de anuais, e constroem sua capela, a Capela de Santa Ifigênia. Quando o Compromisso retornar de Portugal em 1785 se verá que a Rainha Dona Maria I vetou os artigos que atentavam contra o Pároco. Mas então a Capela já estava concluída, e adornada com as esculturas que hoje nos causam espanto. Há um recibo de serviços, no entanto, pelo qual ficamos sabendo que nessa época os altares laterais foram desmanchados para "se consertarem as coisas erradas". Se esses "erros" são figuras denunciadas como indignas, o que ali havia na metade do século XVIII era muito mais explícito do que o que resta nos dias de hoje.

Além do Pároco, os homens brancos dessa Irmandade sofreram nas mãos dos negros, segundo atestam as fontes orais e escritas. Com efeito, por disposições que regem a constituição das agremiações religiosas de escravos, elas são obrigadas a se abrirem a toda pessoa, preta ou branca. Assim, o Compromisso ou estatuto dos irmãos de Santa Ifigênia determinam no seu Artigo 22 que "Entrará nesta Irmandade toda qualidade de pessoas, sendo Catholicos Romanos ...: e de nenhuma sorte se intrometerão em as dispoziçoens, e governos da dita Irmandade, excepto o Tezoureiro, Escrivão, e o R.do Capelão, que forem elleitos pela Meza, e eles darão os seus votos, conformando-se com os Irmaons pretos em tudo o q' for justo, e de Razão".

Nos Compromissos das outras irmandades é de praxe que esse tema seja tratado nos primeiros artigos; aqui se coloca no último. Por outro lado, são oficiais da Mesa um Juiz, uma Juíza, e um Procurador negros. Por imposição do colonizador são brancos o Tesoureiro e o Escrivão; o Capelão também é branco por contingência. O dispositivo acima cita apenas os cargos ocupados por brancos induzindo-nos à seguinte leitura: os irmãos brancos devem sujeitar-se à Mesa; e os Oficiais brancos devem sujeitar-se aos pretos em tudo o que for *de Razão*. Com laivos do Iluminismo que comanda naquele momento o pensamento europeu, os escravos pretendem subordinar os homens livres à sua determinação.

Mais dois detalhes. Primeiro, propõem que o cofre do Tesoureiro tenha três chaves; uma ficará com o próprio, a outra com o Escrivão e a terceira estará em posse do Procurador, que é preto. Não haverá como os brancos abrirem o cofre sem a presença do negro.

O segundo detalhe diz respeito ao Escrivão. Os senhores alegam que este deve ser branco porque o escravo não sabe escrever. Veja-se o que diz o início do Capítulo V do Compromisso: "O irmão Escrivão, ou seja branco, ou preto, que nestes seincontram alguns ainda Crioulos..." abrindo o precedente para ampliar o número de negros no comando da Mesa.

Encontramos, porém, no caso de irmãos brancos, duas honrosas exceções, ao que parece desconhecidas até agora: nos primeiros meses do ano de 1789 Cláudio Manuel da Costa e Tomás Antônio Gonzaga se inscrevem como membros dessa Irmandade em situação privilegiada. Com efeito, sob a alegação de que "tem feito muitos benefícios amesma" ficam "remidos" da taxa de assentamento. Foram os dois únicos casos de isenção que constatamos. Isto ocorreu entre os meses de janeiro e março do dito ano. Em inícios de abril ambos estariam presos, acusados de participação no movimento de independência da Colônia que levou o nome de Conjuração Mineira. Somos compelidos a crer que os ilustres irmãos brancos foram aos pretos em busca de apoio para a causa emancipacionista. A causa provável do não-envolvimento direto da Irmandade no movimento conjurador foi a falta de tempo. Em março[5] desse mesmo ano as autoridades já conheciam o plano e tomavam medidas para frustrá-lo.

Mas, de um modo geral, a pressão contra os brancos foi tão forte que estes se afastam e constituem uma Irmandade do Rosário só para si. A época dessa cisão, segundo versões orais, coincide com a época em que a Igreja estava sendo ornamentada com os entalhes e pinturas de motivos africanos e lembra a outra cisão já citada, ocorrida em Catas Altas, e cujo motivo teria sido "imoralidades" com que os negros ornamentavam a igreja, causando a indignação dos irmãos de Santa Quitéria.

O inconformismo de Santa Ifigênia fez escola, e conhecemos algumas de suas adeptas. Uma delas parece ter sido a irmandade do Rosário de Cata Preta; e a outra foi com certeza a dos Irmãos Crioulos de Nossa Senhora das Mercês, em Catas Altas. Estes últimos, no Capítulo XIII do Compromisso que enviam ao Reino, propõem que o Capelão faça as vezes do Vigário, tendo em vista que "esta questão se acha decidida e assim praticam as capellas de Vila Rica do Oiropreto e o mesmo em outras muitas Freguezias".

A verdade não era bem essa. Os irmãos de Ouro Preto vinham agindo assim, mas sem autorização real. Eles a

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[5] Em 25 de março daquele ano o Visconde de Barbacena, em Circular dirigida às Câmaras da Província, determina a suspensão da Derrama projetada.

haviam solicitado mas receberam veemente negativa da Corte. Disto não sabiam os Irmãos das Mercês, cuja correspondência de nove anos mais tarde, se teve resposta, os arquivos não guardam. Outras irmandades também requerem independência em relação ao Pároco, propondo que o Capelão lhe faça as vezes em tudo. Dom João V e Dom José I deixarão sem resposta o pedido por um período superior a cinqüenta anos, durante o qual os negros vão agir como querem. A Rainha Dona Maria, no entanto, mal assume o governo, passa a analisar uma a uma essas petições nas quais garantirá o direito dos Vigários em prejuízo das pretensões dos escravos. Os negros de Vila Rica, porém, insistem nesse ponto e partem par um ataque mais direto: denunciam à corte Vigário e Provedor e, indiretamente, o Bispo que, segundo eles, exigem o cumprimento de itens que não constam nos seus Estatutos.

Aliás, o próprio Compromisso assume caráter de denúncia quando no Capítulo XIV dispõe sobre a relação do Sodalício com o Pároco:

> *E porque esta Capella foi feita a expensas da devoção e Fiéis, sem que para sua factura, Ornamentos ou guizamentos concorresse em tempo algum o Parocho desta Freguezia, e estes costumão só desfrutalla, querendo selhe pague fabricas, sem acompanharem os Irmaons, eainda Sepulturas, sendo elles enterrados nesta propria Capella, sem mais zello, e caridade que o da sua ambição, por não ser ella filial, em razão de não ter concorrido a May (Mãe) com coisa alguma, se não pagará nada ao dito Parocho, ou Fabrica, e será só sugeita no temporal aos Doutores Corrigidores, e no Espiritual ao Ex.mo e R.mo Bispo, e ao seu P.e Capelão, o qual na mezma fará todas as Acçoens de festividades, e do mais como em caza sua propria pela concessão da dita Irmandade, pois tem mostrado a experiência as continuadas dezordens, que os Vigarios fazem, e promovem tudo a benefício do seu interesse...*

Esse texto mostra como são eregidas as capelas que se multiplicam no século XVIII: elas são construídas quase sempre por iniciativa e com os recursos do povo, exclusivamente. É o caso da Santa Ifigênia que se ressente da falta de colaboração da Matriz. Por isso concluem que nada lhe devem. Que a Capela pertence à Irmandade que dela pode dispor a seu bel-prazer. Querem que se lhe dê tratamento de capela doméstica, um imóvel de propriedade particular, igual a outros que a irmandade possui e aluga a inquilinos. Querem, como legítimos proprietários, emprestá-la a seu capelão que, como em casa própria, poderá fazer ali tudo o que diz respeito a funções de um eclesiástico: recitar o terço, rezar e cantar missa, fazer os sermões solenes da Padroeira, enterrar os mortos, recebendo para tanto o preço estipulado. Assim feito, entendem que nada terão a pagar ao Vigário, que acusam de interesseiro, desordeiro, ambicioso, oportunista, e sem caridade.

Essa acusação não é pessoal, mas generalizada: "estes costumam só desfrutalla...os Vigários fazem, e promovem tudo a benefício do seu interesse..." E exemplificam. Um exemplo que dão para comprovar suas acusações é a questão do sepultamento dos negros falecidos. Dizem que tendo seu próprio cemitério, ainda estão sendo cobrados pelo Pároco, como se usassem o cemitério da Matriz. Com o agravante de que este não lhes oficia os serviços fúnebres de praxe nem os acompanha à última morada num gesto de misericórdia cristã. Sabendo-se que muitos desses negros provêm de religiões que cultuam os mortos, percebe-se o alcance da invectiva que dirigem a seu superior espiritual, cuja superioridade negam.

Os Irmãos Crioulos de Nossa Senhora das Mercês de Catas Altas voltarão à mesma tecla no final do século com a horripilante descrição que fazem à Rainha de sua situação em vida e mortos. Por se tratar de texto inédito como, aliás, os demais manuscritos que citamos, deixemos que os próprios negros falem:

> *A cor preta de que a natureza revestio aos suplicantes, o captiveiro em que se achão reconcentrados a maior parte delles, a umildade que profeção e finalmente o baixo nascimento de que procedem, a rusticidade e tudo o mais que lhes provem como herança que adquirirão de huns mizeraveis e pobres pais que apenas se concervão para utilidade do Estado a segmento dos Regios intereces de tal sorte os tem feito despreziveis que ahinda no exercício da mesma Religião vivem como separados daquela boa armonia e onião com que a Santa Igreja e o mesmo Deos e Senhor Nosso manda que todos os catholicos se amem com caridade e nisto hé que asenta amor do proximo. No ponderado desprezo são tratados os suplicantes [...] nas suas indigências como coiza de que se não espera já a menor utilidade e nestas sirconstancias se padessem molestias ninguem os socorre e se morrem ninguem os enterra e se o fazem não prevalece a caridade mais sim o dezejo de verem sepultados huns corpos que postos sobre a terra e entre as pessoas vivas, se inficiona e pode fazer contaminar huma terrível peste, e como o fim não hé Religioso não prevalesse a caridade e nestes termos são conduzidos em hum pao e enterrados com aquelle desprezo que tem estabelecido o uzo com aquelles a quem a pobreza e o captiveiro os faz desconhecidos...*

Esse texto é no mínimo cinqüenta anos posterior ao Compromisso de Santa Ifigênia. A acusação aqui se dirige não apenas ao Pároco mas a todos os cristãos da localidade. Professam de boca a doutrina do amor ao próximo que estão longe de observar, e muito interessados em ensinar aos negros. Na indômita irmandade de Ouro Preto o manuscrito é mais comedido e elege o vigário como alvo-símbolo.

E seu conflito com a autoridade paroquial dura para mais de oitenta anos. É de 33 o texto que diz: "...tem mostrado a experiência as continuadas dezordens, que os Vigarios fazem..." Por isso os irmãos não querem que o pároco cante suas missas ou lhes faça os sermões festivos da Padroeira, nem que presida a seus Consistorios e as eleicoes da "Meza".

Assim, negam-se a pagar-lhe o que quer que seja e pedem ao Rei que os coloque diretamente sob a orientação do Bispo Diocesano. À época o Bispo residia no Rio de Janeiro, separado de Minas por quatrocentos quilômetros recobertos pela Floresta Atlântica que só poderia ser atravessada a pé ou em lombo de animais. Mas quando o Bispado tem sua sede em Mariana, a dez quilômetros de distância e o bispo vem fazer sua visita pastoral, eles recorrem a Lisboa contra as determinações do Prelado. Atendimento espiritual, querem sim, desde que prestado pelo Capelão de sua escolha, que eles tinham autoridade para contratar ou demitir, dependendo do desempenho.

> *Terá este cuidado no aceyo, e Culto Divino, fazendo que o Sachristão execute a sua obrigação, e advertindo-o, faltando a ella, e vendo q' das suas advertências não rezulta emmenda, dará parte à Meza para providenciar como for precizo, ou despedir, sendo necessario; e o mesmo farão ao dito Capelão quando não cumpra com as suas obrigaçoens, sendo o ajuste feito pela Meza.*

Na Irmandade do Rosário do Pilar, também em Ouro Preto, não é diferente a sorte do Capelão:

> *– e quando seja remisso em cumprir com as ditas obrigações, será primeyra e segunda ves advertido pelos officiaes da meza, e a terceyra expulço da Capella, em qualq.r tempo q' seja, pagando-lhe a irmandade o que lhe dever, e será eleito outro na mesma forma, e de sua eleyção, e aceitação, se fará termo em meza q. asignará com os oficiaes della, sem q . nesta eleyção se entrometa o R..do Parocho, nem outra pessoa algua mais que os ditos officiaes, e irmãos, penna de se não levar em conta o q' se der ao Capellão, que asim não for eleyto.*

Decisivamente, a hierarquia eclesiástica não tem prestígio ou poder sobre as Irmandades do Rosário nas Minas dos três primeiros quartéis do século XVIII. Terá que esperar pela queda do último representante do Iluminismo português, o Marquês de Pombal, para assumir decisivo controle sobre esses irmãos que receberam o Batismo cristão por força da violência física e cultural.

IV - INCRUSTAÇÃO CULTURAL

Havia, portanto, uma certa confluência das fontes: a iconografia contestando os valores religiosos dominantes pela proposição de outros princípios que não os católicos; a oralidade contestando o jugo dominador através do relato de escaramuças e apropriação de tesouros que o Direito dos brancos a eles atribuíam; e a fonte gráfica documentando o inconformismo em relação ao clero e aos confrades brancos, e ao mesmo tempo arrolando entre aqueles irmãos dois dos cabeças do levante mais sério da Colônia, a chamada Conjuração Mineira, a saber Tomás Antônio Gonzaga e Cláudio Manuel da Costa, incumbidos pelo Movimento de redigir a Constituição do novo País que projetavam.

A traição do grupo por Silvério dos Reis condenou ao degredo muitos deles, inclusive Tomás Gonzaga. Tiradentes foi levado à forca e Cláudio foi encontrado morto na prisão sendo sua morte dada como suicídio. Essas medidas encerravam definitivamente o curto período iluminista do governo português e inauguravam uma era de rígido controle político e religioso sobre as terras "d'Além-Mar". O século XIX pintará essas igrejas de branco por dentro [o ouro será raspado em grande parte para maior aderência da tinta], o vigário assumirá o posto que lhe era negado, as irmandades começarão a ser desmanteladas e substituídas por agremiações devocionais modernas e a população negra será definitivamente catequizada. A represália política surtiu efeitos religiosos em Minas Gerais e determinou a rendição dos patriotas mineiros brancos e negros.

De posse desses dados podemos agora detalhar alguns pontos da iconografia que motivaram nosso estudo. Vamos privilegiar, conforme ficou dito, os que se reportam com exclusividade aos princípios fundamentais da religião iorubá ao mesmo tempo que distoam por completo da simbologia cristã em geral e, especificamente católica, e que em hipótese alguma poderiam ser designados pelo conceito usual de sincretismo. Entendemos como sincrético um mesmo dado dotado de dupla significação: um sentido para o católico e outro para uma dada religião negra (foto 3).

Exemplo disto são alguns santos da Igreja Romana que para os pretos da Umbanda ou do Candomblé são decodificados como orixás. Na Santa Ifigênia, repleta de santos pretos e santos de pretos poderíamos tomar vários desses casos: São Benedito [Urumilá], Santa Ifigênia [Oxum], Santa Bárbara [Iansã], São Jerônimo [Xangô] e assim por diante. Esses dados são comuns a todas as igrejas destinadas às centenas de irmandades do Rosário que o Brasil conheceu.

Foto 3: Detalhe do retábulo do altar lateral de Santa Rita mostrando: 16 búzios e tubérculos.

O que ocorre na igreja do Alto da Cruz, no entanto, é de ordem diferente e obedece a um sistema de códigos culturais exclusivamente iorubanos.

Em sintonia com o meio ambiente de Ouro Preto, cujo solo fornece o ouro, o topázio, o quartzo, o minério de ferro, o alumínio, a pedra-sabão... fomos buscar na Mineralogia o conceito de incrustação para designar o fenômeno que ali se observa: elemento de uma natureza cultural dada que se aloja no contexto de outra cultura, aí mantendo sua individualidade e sua função original; elemento que poderia expandir-se e determinar fraturas de conseqüências imprevisíveis a partir do interior no seu hospedeiro. Os búzios e os falos, por exemplo, se portam no conjunto da simbologia católica como corpo estranho e de outra ordem cultural. Aparentemente a tartaruga poderia ser classificada como elemento neutro em ralação aos cristãos. Nesse caso precisaríamos demonstrar como ela assume sentido muito próprio se considerada em relação ao mesmo referencial dos outros dados. Concentremos nossa atenção sobre esses três elementos em torno dos quais os demais constituem uma espécie de constelação.

Vejamos inicialmente os falos. Mas não são falos, propriamente, de forma que pudéssemos associá-los aos cultos fálicos que existiram na Europa. Porque o que numa perspectiva reproduz o órgão sexual masculino se torna sob outro ângulo órgão feminino: falo-vaginas, evocação do hermafroditismo existente entre os Orixás conforme já assinalamos anteriormente.

A lenda iorubana da criação do mundo obedece a esse princípio de dualidade complementar: inicialmente só havia o céu e a água. Para criar a terra Olorum soltou uma corrente (ou uma corda) do céu até o mar e ordenou que Ifá descesse por ela trazendo uma galinha, uma palmeira e um saco de terra. Ifá [ou Irumila] assim o fez: despejou a terra sobre a água e no montículo formado plantou a palmeira de dendê e soltou a galinha. A palmeira lançou raiz e a galinha ciscou e espalhou a terra, dando origem aos continentes e às ilhas.

É visível a simbologia sexual pela qual o Céu (Oblatalá) e a Terra (Odudua) se conjugam sexualmente no surgimento dos seres do reino animal, vegetal e mineral . A corda ou corrente pela qual o céu transmite à água o sólido e o vivente encerram simbolismo fálico. O mundo surge assim do conúbio entre o alto e o baixo, masculino e feminino primais que se relacionam como partes que não se entendem separadamente mas na mútua complementação. A superioridade do céu é apenas espacial e não designa supremacia do macho sobre a fêmea; um e outro são indispensáveis para a constituição dessa unidade superior adquirida na síntese. Adiante veremos o ritual da consulta aos búzios em que o consulente, se homem, deverá fazer-se acompanhar por uma mulher, e se mulher, deverá levar consigo um homem.

A associação dos sexos opostos representa para o complexo cultural iorubano o ser e o vir-a-ser, o presente e o futuro. Adivinhar é, sob certo aspecto, movimentar-se no tempo e tornar patente o que ainda não usufriu da concretude do existente. E gestar é trazer o não-ser para o ser. A gestação e a adivinhação assumem o mesmo sentido, assim como o falo-vagina e os búzios. E um dos Orixás de características hermafrodíticas é o próprio Ifá, homem-mulher. Os búzios, de onde buzina toma sua origem vocabular, evocam a gestação gutural dos deuses que produzem outros deuses e as coisas a partir de sua palavra. Ifá, que no Brasil foi sincretizado como Jesus Cristo ou o Santíssimo Sacramento, é definido como sendo o Verbo de Olorum. Na Santa Ifigênia, existe na parede da Capela-Mor, frente a frente com o monograma IHS de Cristo, uma letra I, solitária, encimada por um cacho de flores ou frutos. Quem conhece a simbologia cristã concordará conosco que essa letra assim disposta nada significa no contexto do Catolicismo. Cremos que seja o monograma do nome de Ifá, a entidade do Rosário de Ifé compartilhando o mesmo espaço com a Virgem do Rosário católico.

Diz uma outra lenda que certa feita os deuses passavam por grande fome. Os homens pararam de fazer oferendas aos deuses e estes não tinham mais o que comer. Afetado também pela falta de piedade dos humanos, Ifá recorreu a Odudua pedindo uma solução para seu caso. Este lhe prescreveu o seguinte: fosse ao reino de Orungan, o rei dos homens, e colhesse dezesseis frutos do dendezeiro, oito de um pé e oito de outro. Ifá chamou sua mulher para ajudá-lo, e ambos trouxeram a Odudua o que lhes pedira. A deusa recompensou o casal pelo seu trabalho e deu a Ifá dezesseis olhos para adivinhar o futuro. Com esse poder o Orixá do Rosário pôde sair pelo mundo ganhando a vida através da adivinhação.

Fernando Portugal, um escritor adepto dessa crença, resume esta modalidade de augúrio da maneira como segue: "*Liga-se a Urumilá uma forma de adivinhação [geomancia] chamada Ifá [nagô] ou Fá [jeje] que consiste na consulta à divindade que preside o destino pessoal, seja por meio de um colar de oito nozes, seja pelo jogo de dezesseis búzios*" (Axé, p. 27).

Assim, o processo divinatório entre os iorubás acontece de duas formas; uma através da consulta aos búzios, e a outra através do rosário de Ifá, o Opelê Ifá. Os búzios são geralmente pequenas conchas a serem lançadas sobre uma esteira e cuja leitura é feita a partir da posição que tomam ao cair; podem ser substituídas pelas sementes do dendê ou alguma outra similar. Entre os cassanje o obi ou noz-de-cola faz as vezes dos búzios. No altar de Santa Ifigênia da outra igreja do Rosário de Ouro Preto (Rosário do Pilar), ao se proceder a uma limpeza que há tempos não se fazia, foram encontradas várias sementes de pêssego que interpretamos como oferendas que substituíam os búzios.

A semente é lugar comum de exemplificação do vir-a-ser que os manuais de dialética apresentam. Também a semente é macho e é fêmea, ser e devir. E os búzios, de formato auricular, designam os ouvidos que se concentram na audição dos sons arcanos que provêm do seio feminino das águas geradoras da multiplicidade de vidas. No Dicionário de Símbolos, Chevalier e Gheerbrant associam o búzio que retém a pérola ao ouvido que retém o som, numa analogia sexual de macho e fêmea em mútua complementação. O que nos leva a perceber que os búzios entalhados nos altares laterais da Santa Ifigênia possuem a mesma significação dos falo-vaginas. Pela sua fenda o búzio recebe a revelação dos deuses e a transmite ao intérprete que lê a combinação das peças para o consulente. Nas oferendas de búzios ao "Santo", estes são colocados dentro de dois pires ou de duas metades de cabaças, oito búzios em cada uma delas, que, não custa recordar, dezesseis é o número de Ifá entre os jeje-nagôs.

Cabaça e *cabeça* se parecem tanto no vocábulo português quanto na forma universal. A cabaça cortada em duas bandas que se completam evocam a cábeça "*ori*" do médium dedicada ao Orixá. Essa conjunção entre a entidade e o médium tem sido interpretada em termos teóricos mais recentes em similaridade com a relação homem-mulher ou mesmo homem-homem numa dimensão homossexual. O parceiro terreno se entrega, passivamente, ao Espírito que o penetra. Assim analisa Matory[6] o envolvimento que se processa na possessão das religiões afro-brasileiras. A consulta aos búzios parece não envolver propriamente uma possessão, porque intermediada por esses objetos que se supõem, eles sim, receptivos à ação espiritual.

Falamos anteriormente de dois métodos de adivinhação empregados na linha de Ifá e tratamos apenas dos búzios. O segundo processo se dá através do Rosário ou *Opelê* em língua iorubá, comumente formado por caroços de manga unidos através de um aro metálico. Os caroços, em número de oito, se alternam em inteiros e metades. Os jejes tem outro nome, *agumangá*, para designar a mesma realidade. No formato de U, cujas extremidades apontam para o adivinho, uma delas representa o feminino e a outra, o masculino[7]. De novo é a relação parte-todo, homem-mulher, humano-divino, designados pela incompletude da parte que se realiza na totalidade. Mas o que importa frisar nesse ponto é a questão cultural: a devoção ao Rosário que garantiu o sucesso da catequese católica sobre os negros africanos na América contou com esse coadjuvante. E a maioria das irmandades de homens pretos em Minas Gerais do século XVIII têm a Senhora do Rosário como orago principal, ainda quando às vezes lhe acrescentem um segundo padroeiro, como é o caso da Irmandade que estamos analisando. Seu nome completo é Irmandade de Nossa Senhora do Rosário dos Homens Pretos e Santa Ifigênia do Alto da Cruz.

Os búzios que encontramos na Igreja de Santa Ifigênia são entalhes que foram feitos na madeira, como ademais, os pênis e as tartarugas. Foram gravados de quatro em quatro, totalizando dezesseis em cada um dos altares laterais. Possuem a forma de pequenas glandes alongadas com profundo corte transversal. Um detalhe importante os distingue em dois grupos: o primeiro grupo é formado por aqueles que poderiam ser contemplados pelo público mais atento, e aparece no retábulo dos altares; o segundo, para ser visto, exige que se suba na mesa do altar para localizá-lo no interior do nicho, ao pé das imagens. Ali os búzios como que se esquecem da discrição e crescem em tamanho.

Se os do primeiro grupo nos deixassem alguma dúvida quanto à sua interpretação, o segundo grupo lá está, graúdo, reiterando o sentido de oferenda. E junto com os búzios se oferecem também inhames, tão ao gosto dos deuses e dos homens da África negra, e cabras e carneiros representados através da escultura de chifres. Os homens pretos do Alto da Cruz não se esqueciam de alimentar seus orixás, como o fizeram os da lenda narrada anteriormente.

O terceiro item que nos propusemos analisar é a tartaruga que também se manifesta nos entalhes em vários tamanhos nos dois altares laterais próximos ao arco-cruzeiro, ou seja, o arco que separa a nave da igreja de sua capela-mor. Enquanto elemento isolado, esse conjunto de tartarugas nada prova, uma vez que poderia estar relacionado a vários contextos culturais que vão da mitologia grega à chinesa, passando, inclusive, pelas culturas ameríndias. Na Grécia, é por demais sabido, além de exemplificar a estaticidade do ser em Zenão de Eléia, representa a força hercúlea que sustenta a planura da Terra. Na Índia ela é o suporte do trono divino. No Tibete, é a encarnação de Vixnu, e na China, o túmulo dos imperadores repousa sobre quatro delas[8]. Também na América ela disputa corrida com o coelho e o supera. Aparentemente inofensiva, crê-se que quando morde uma pessoa somente o som do sino de alguma igreja ou o estrondo de um raio é capaz de fazê-la soltar a vítima.

O que nos estimulou a buscar um sentido iorubano para as tartarugas foi a análise do conjunto. Procedemos espinosianamente, segundo o filósofo de Amsterdã prescreve no Tratado Teológico-Político, explicando os elementos obscuros através daqueles que são facilmente perceptíveis pela razão. E o citado Nina Rodrigues nos faz saber da existência no passado de templos dedicados a esse quelônio na Costa dos Escravos, templos que traziam sua figura esculpida nas portas. No longo verbete do já citado Dicionário de Símbolos, Chevalier e Geerbrant vêem na tartaruga a mesma simbologia ctoniana do arco celeste sobre a face da Terra no amplexo gerador da multiplicidade dos seres; seu casco emergindo da água evoca, para eles, o surgimento da Terra pela elevação do elemento sólido da profundeza dos mares; sua cabeça que se alonga e se retrai pressionando a membrana é vista como o falo penetrando uma virgem.

Nessa leitura a tartaruga,. os búzios e os falo-vaginas reiteram num extenso pleonasmo o mesmo princípio criador da Teologia de Ifé.. Mas a tartaruga pode também encerrar um sentido político: da resistência, da persistência e da espera. A cabeça que se retrai na cavidade do casco, como na crença popular, pode estar aguardando o momento do bote. E, ao contrário da crença, essa tartaruga é aliada do raio de Xangô e não se deixa amedrontar pelo trovão; quanto ao sino, bem, foi o sino do Padre Faria, ao pé do morro de Santa Ifigênia, o único a tocar na morte de Tiradentes, o conjurado que o Brasil transformou em símbolo da Liberdade e luta contra a opressão. Conhecemos a voz do sino, mas não sabemos a cor da mão que o tangeu.

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[6] Homens montados: homossexualidade e simbolismo de possessão nas religiões afro-brasileiras. In: REIS,J.J. (Org.) *Escravidão e invenção da liberdade*. 1988.. p, 215-231.
[7] Conf. PORTUGAL, Fernando. *Axé*. p.27.
[8] Conf. CHEVALIER, J., GEERBRANT, A. *Dicionário de símbolos*. 1991.

V - CONCLUSÕES E INCONCLUSÕES

As três modalidades de fontes utilizadas convergem para um ponto comum: a contestação dos homens pretos do Alto da Cruz. As fontes orais contestam o estrangeiro branco e o Rei; e, discretamente, apontam para a manipulação de símbolos religiosos através da senha do Vira-Saia. As fontes escritas protestam abertamente fidelidade ao Rei e à Rainha como forma de aliar-se ao mais forte contra o mais fraco. Assegurado o paternalismo régio, declaram guerra contra as autoridades eclesiásticas representadas pelo Provedor, pelo Pároco e pelo Bispo, ao mesmo tempo que usam a figura do Capelão como emblema de catolicidade. O Capelão, como vimos, é empregado e, na linguagem popular, come na mão da Irmandade. Escolhido a dedo, se não agradar, é demitido. Por isso usam-no como uma espécie de escudo contra suspeita de heresias, e provavelmente ele desconheça os signos culturais com que a irmandade adorna a Capela.

Ainda pelas fontes gráficas ficamos sabendo como os irmãos restringem ao máximo a esfera de ação do Secretrário e do Tesoureiro brancos, ao mesmo tempo que submetem os demais confrades de origem ibérica aos interesses dos negros. Emblemática revolução: ali mandam os pretos. Perigosa manobra que a Rainha percebeu a tempo e desmantelou, acionando o aparelho religioso de repressão, se é que não acionou outros dispositivos também.

Finalmente, a fonte iconográfica, responsável pela leitura das outras. Por ela ficamos sabendo a doutrina generacionista do surgimento do mundo e tudo o que ele contém, doutrina que afronta o creacionismo judaico-cristão defendido pelos católicos. Não é uma simples questão de divergência mas a negação radical dos princípios cristãos: Deus não fez o mundo, mas o gerou; o hominal, o animal, o vegetal e o mineral são como que modalidades de ser, numa dimensão próxima do panteismo [ou materialismo] espinosiano do Deus sive Natura, no qual os elementos naturais, a água, o fogo, a pedra, a árvore, são como que atributos da divindade.

Impossível garantir que tenha havido rituais afro dentro da igreja. O que vemos ali, no entanto, é mais profundo, pelas teses que envolve: o imanentismo do ser que se autofecunda e se expande em múltiplas formas, o que implica uma eticidade que superou a dualidade do bem e do mal, e uma religiosidade que superou a transcendência pela afirmação do ser uno e dual. A compreensão do médium como metade a ser complementada pelo divino na incorporação , e cujo sentido maior se evidencia na autonegação para a manifestação em si da divindade, propõe uma teoria da personalidade diversa da psicologia cristã do homem como livre-arbítrio. Metafisicamente ser e vir-a-ser se harmonizam na adivinhação que irmana presente e futuro, e na gestação que simboliza a própria realidade no seu desdobrar-se. Mais do que conflito de seitas, são duas filosofias e duas teologias que se confrontam. E o ponto de partida dessas duas escolas é o ponto de partida das desavenças entre os irmãos e o vigário. Ifé não possuía apenas uma vigorosa escola de Artes, como Frobenius demonstra, mas igualmente uma vigorosa escola teológica que supera de longe a visão simplista dos que a vêem como supersticioso culto dos fundadores do império iorubá.

Não podemos adiantar conclusões sobre possível envolvimento negro na Conjuração Mineira. Podemos supor, isto sim, que os brancos foram em busca de adesão. Desconhecemos as razões por que esta não aconteceu. Talvez o convite de última hora, quando já não havia mais tempo, conforme afirmamos noutra parte. Com efeito, o registro de Gonzaga e Cláudio não apresenta dia e mês, mas deve ter ocorrido entre janeiro e começos de março. Pouco tempo para se planejar uma ação de vulto como a que se queria. E assim os negros passaram para a História, que até hoje desconhece esses fatos, como passivos espectadores da luta de brancos. Cremos, no entanto, que a revelação desses fatos poderá alterar a opinião dos historiadores e determinar uma revisão das posições até agora vigentes a esse respeito.

Também nada avançamos, ou quase nada, no que diz respeito à existência de artistas negros no projeto artístico barroco. Acreditamos na hipótese, com base na convicção popular, que insiste em dizer que os artistas socialmente reconhecidos trabalhavam coadjuvados por escravos. Sabemos, inclusive, que Antônio Francisco Lisboa, o Aleijadinho, contava com o auxílio de três negros de sua propriedade, mas ignoramos até onde ia a participação do cativo no trabalho de seu amo. Seja como for, concluímos que o verdadeiro sujeito do que se faz na Irmandade do Rosário de Santa Ifigênia é a Mesa Diretora, no mínimo autora intelectual das pinturas e esculturas que analisamos. Ela paga pelas obras e diz como as deseja.

Mas os membro da Mesa tem mandato anual e essa ornamentação foi sendo feita ao longo de cinqüenta anos, da década de quarenta até à de noventa. Isto quer dizer que houve concordância geral e que essa concordância se reproduziu por meio século. Por quê não mais? A tese que defendemos é que a repressão que se abate sobre a Conjuração atinge de modo certeiro o inconformismo dos negros da Santa Ifigênia e os faz aceitar pela força os padrões políticos e religiosos dominantes. Talvez o Brasil fosse mais africano se os Conjurados Mineiros tivessem logrado implantar a República com que sonharam.

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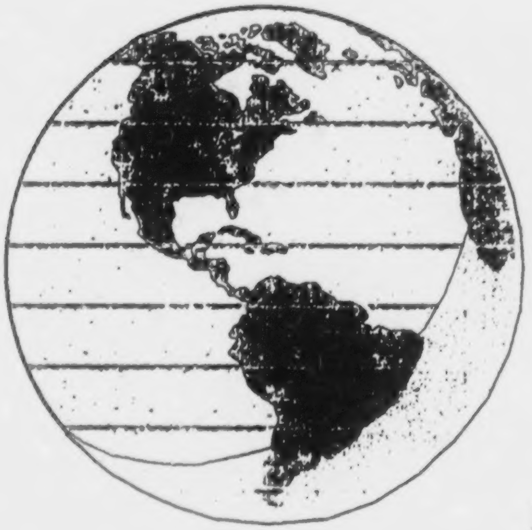
ROBERTA MARGO

BRAZIL ECONOMIC PROJECT

OBJECTIVES: Students will be able to:
1) Identify factors that limit Brazil's economic performance
2) Propose a plan to help Brazil improve its economy and increase its role in world trade

PROJECT: Outline of Activities:
1) Chapter 20 - "Developing Countries"
2) Video - "Emerging Powers and Brazil"
3) Presentations - Power Point, Slides
4) Evaluation - Paper/Plan of Action (95 points)

GRADING STRUCTURE:
1) Content:
    a) Accurate use of statistics and facts concerning Brazil (15 points)
    b) Clear identification of economic problems (25 points)
    c) Specific plan to help the country improve its domestic economy and elevate its status in the world trade market (25 points)
2) Writing Style:
    a) A 500-700 word essay, typed - double spaced, (12 point font), or neatly written in blue or black ink (10 points)
    b) Neatness, organization, spelling, proper sentence structure and grammar (10 points)
    c) Development of central topic/ideas (10 points)



DUE DATE: December 15, 2000 **YES!**
BEFORE Christmas vacation!

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RESOURCES

1) Video - ***BRAZIL-EMERGING POWERS***
   with Brazilian TV Correspondent Pedro Bial
   Wall Street Journal Video, c1996
2) Power Point Presentation
   CURRENT STATUS OF THE BRAZILIAN ECONOMY
   34 slides; edited by Roberta Margo
3) **LANDS AND PEOPLE** - Volume 6 "Central and South America"
   Grolier Educational, Danbury, CT, c1999
4) **THE GLOBAL STUDIES LIBRARY - LATIN AMERICA**
   7th Edition by Dr. Paul Goodwin, Jr
   Dushkin/McGraw-Hill, Guilford, CT, c1997
   http://www.dushkin.com/
5) **PEOPLES OF THE WORLD - CUSTOMS AND CULTURES**
   Volume 2 "Babalia-Cayuga
   Grolier Educational, Danbury, CT, c1998
6) **BRAZIL IN PICTURES**
   by Nathan A. Haverstock
   Lerner Publications, Minneapolis, MN, c1987
7) **BRAZIL AN AWAKENING GIANT**
   by Mark L. Carpenter
   Dillon Press, Minneapolis, MN, c1987
8) **ENCYCLOPEDIA OF WORLD GEOGRAPHY**- Volume 5 "South America"
   Marshall Cavendish, New York, c1994
9) **LATIN AMERICA 1997**
   by Robert T. Buckman
   Stryker-Post Publications, Harpers Ferry, West Virginia, c1997
10) **BRAZIL**
   by Ann Heinrichs
   Children's Press, New York, c1997
11) **EXPLORING THE AMAZON**
   by Helen and Frank Schreider
   National Geographic Society, Washington, DC, c1970
12) **PEOPLE AND PLACES**- Volume 1 A - C
   World Book, Inc., Chicago, Ill, c2000
13) **http://infoserv2.ita.doc.gov/td/infrastr.nsf/**
14) **http://search.netscape.com/regional/South_America/BrazilBusiness_and_Economy**

Accurate Use of Facts ***(15 points)***

Clearly Identify Economic Problems ***(25 points)***

Specific PLAN to Help Brazil's Economy ***(25 points)***

Essay-Required Length in Order to Develop Concepts ***(10 points)***

Neat, Organized, Grammatically Accurate ***(10 points)***

Development of Key Concepts/Ideas ***(10 points)***

Iguacu Falls

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Brazil - Brief Overview
500 years

- Discovered by the Portuguese in 1500
- First Constitution in 1824
- End of slavery in 1888
- First Election in 1891
- Second Constitution in 1891
- Military Revolution in 1930
- Third Constitution in 1934

Brazil - Brief Overview
500 Years

- Fourth Constitution in 1937
- Democracy reinstated and an election in 1945
- Boom of industrialization in 1950's
- Economic growth increases in the 60's and 70's
- End of military phase in 1984
- National Congress nominates the President in 1984

Brazil - Brief Overview
500 Years

- Seventh Constitution in 1988 (current)
- Election Processes in 1990, 1994, 1998
- Next Presidential Election in 2002

The Current Brazil

- Name: Federal Republic of Brazil
- Capital: Brasilia
- Area: 8.5M Km (Fifth Largest Country)
- Population: 164 M (Sixth highest in World)
- Language: Portuguese
- Illiteracy: 14.7% (1996)

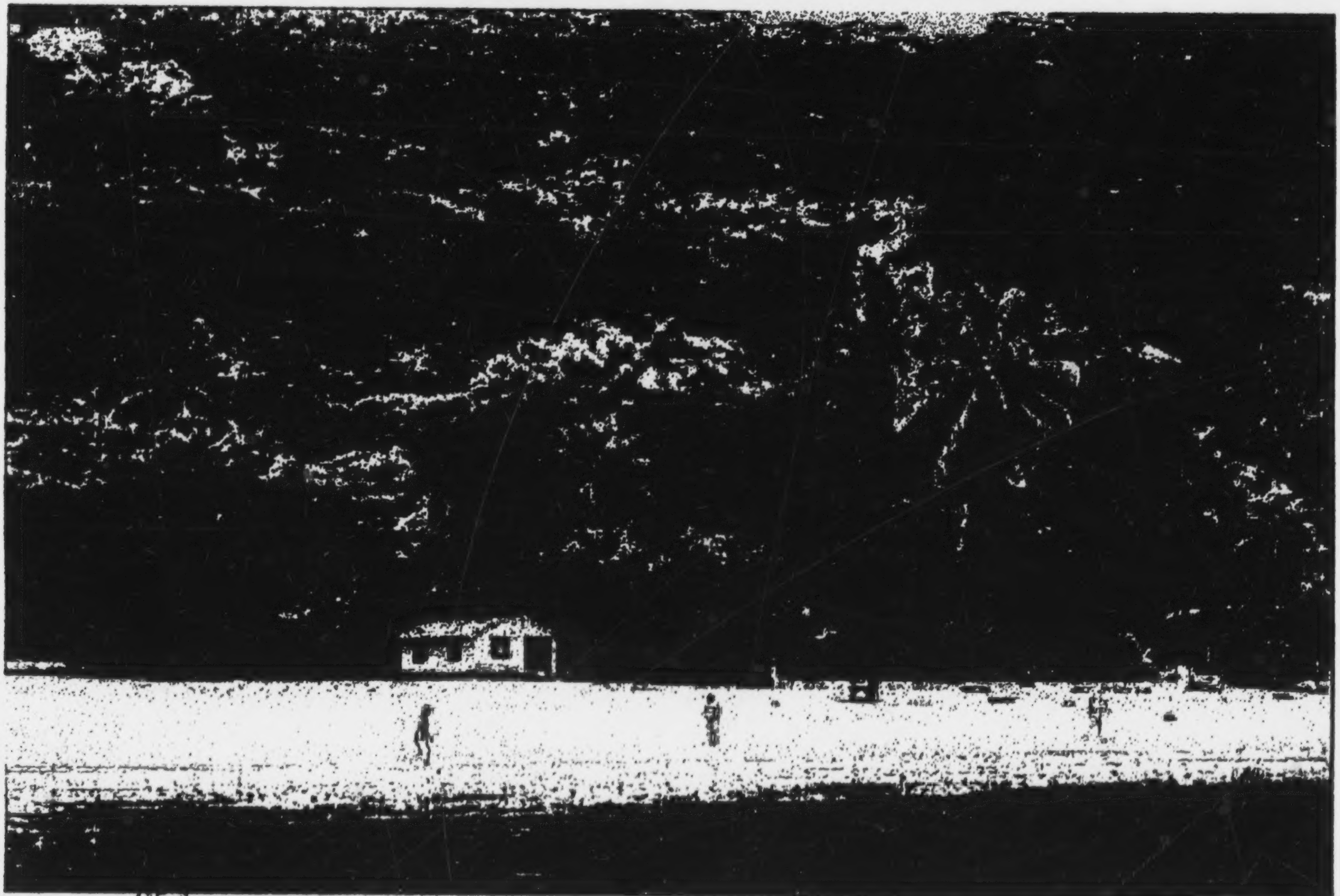
The Current Brazil

- Largest Cities: Sao Paulo (20M), Rio de Janeiro (7M)
- 1 Federal District: Brasilia
  - Political Capital
- 26 States
- Currency: Real - R$ (2000) - .5408 U.S.
- GNP: US$ 800 billion (1999)
  - Services: 57.6%
  - Industry: 34%
  - Agribusiness: 8.4%

The Current Brazil

- Per Capita: US$5,000.00 (1999)
- GNP forecast to 2000: 4%
- Inflation:
  - 1999: 20% vs. 2% in U.S.
  - Jan/2000 to June/2000: 0.7%
- Unemployment rate: 7.7% (1999) - 3.1% U.S.
- Minimum Salary: US$100.00 vs. $11,440 in U.S. ($ 5.15 an hour)

Amazon River Area



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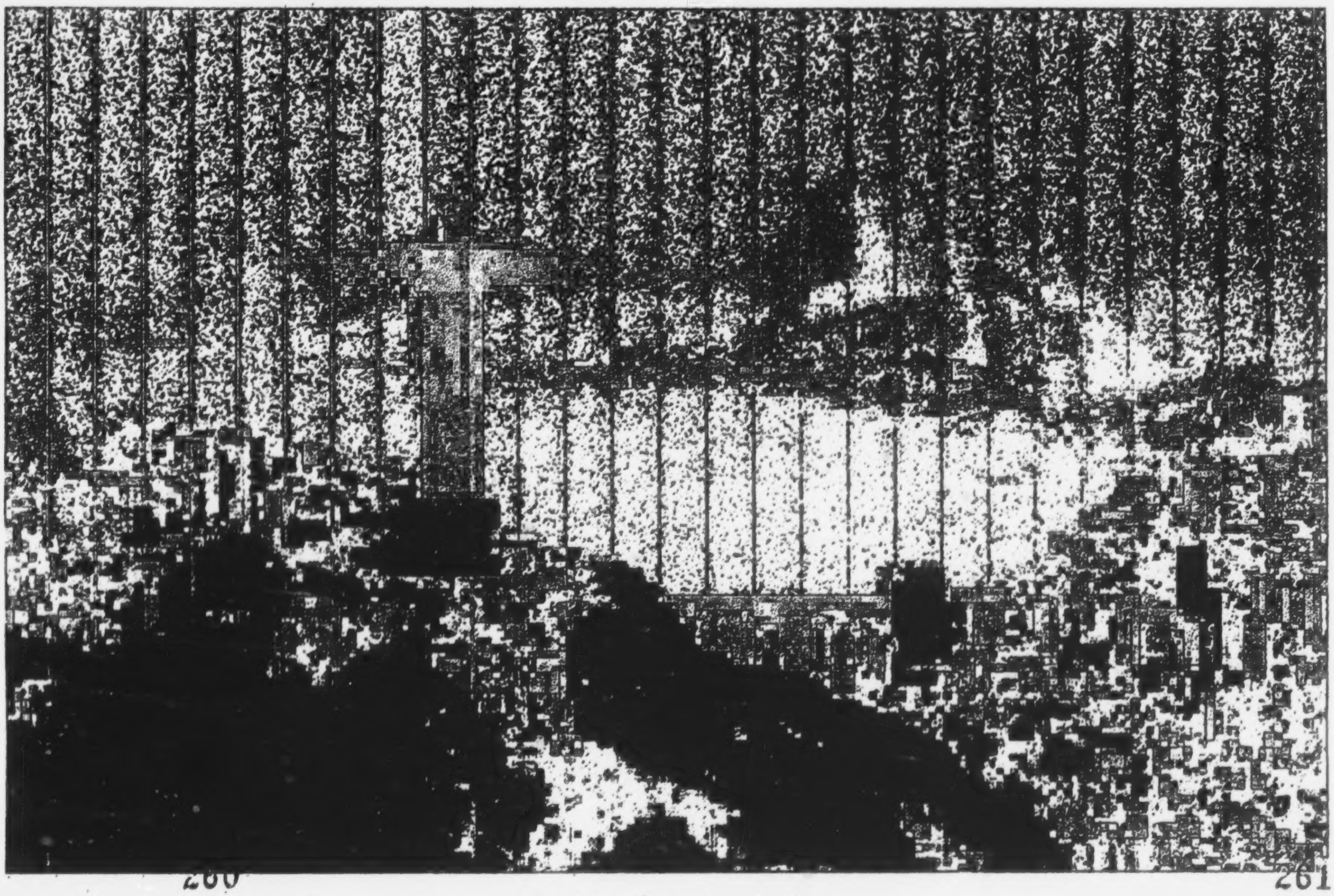
The Current Brazil

- Official Interest Rate: 18.5% annually vs. 7.5% U.S.
- Tax burden over prices
  - Food: 10% to 20%
  - Clothes: 20% to 40%
  - Cars: 40%
  - Soft-drinks: 40% to 50%
  - Hot drinks: 50% to 60%
  - Cigarettes: 90%

The Current Brazil

- SouthEast and Southern regions (7 states) concentrate 75% of the Brazilian GNP
  - Sao Paulo "The Economic Capital": 37% of the Brazilian GNP
  - Rio de Janeiro: 11% of the Brazilian GNP
- Revenue Distribution Among Brazilians is the worst in the WORLD! UN (1999)
  - 20% poorest people's annual earnings: US$ 578.00 (or US$ 48.00 monthly) - 2.5% GNP

View of Rio de Janeiro



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The Current Brazil

- 20% richest people's annual earnings: US$ 18.563 - 64.2% of GNP

Human Development Index by UN (2000): 0.739 (#74 out of 174 countries)

- Based on education, health and earnings (the closer to 1 the better)
- Canada and Norway are (0.932) and the United States is (0.927)

The Current Brazil

- Basic Sanitation
  - 86% of Brazilian houses have a public water system
  - 50% of Brazilian houses have indoor plumbing
  - All public water and sewer systems are controlled by the state
  - However currently several privatization companies are in the process of taking control of water and plumbing

BRAZIL:
COMMERCE AND TRADE

Commerce and Trade-Industrial Sector

- Development process starts late due to efforts in agriculture
- Last 30 years-focus on the industrial sector
- Focus on efficiency and productiveness since the 1980’s, through automation and quality control
- In the 90’s, markets open to foreign products and services-more flexible import tariffs and more readily available credit lines

Commerce and Trade-Industrial Sector

- Priority to infrastructure recovery, update and expansion-both governmental and private investments
- Brazil is promoting structural and legal reforms:
  - Telecommunications, electric power, oil and natural gas state monopolies are more flexible
  - Mining and hydraulic power opened to foreign investors

Commerce And Trade-Industrial Sector

  - Creation of independent agencies to rule telecommunications, electric power, oil and gas sectors
- As a result of the changes, much privatization took place
- Many state-owned companies currently managed by the private sector

Commerce And Trade-Privatization

- Up to 1980, strong presence of the State in the economy
- Currently, State to be concentrated in health, education, and social promotion
- Private sector responsible to modernize the industrial sector-mainly telecommunications, ports, energy, roads and railroads

Commerce And Trade- Privatization

- Begun in the 80's - so-called "re-privatization" or small sized state companies - US$ 780M
- In 1990, National Privatization Program was created
- Between 1990-92: 18 companies (steel, fertilizer and petrochemical) privatized - US$ 4B
- Between 1995 and 96 - 19 companies (electricity, telecommunications and transportation) - US$ 5.1B

Commerce And Trade - Privatization

- In 1997, credit line is opened to all investors (including foreign ones); result was US$ 14.9B (telecommunications)
- In 1998, the communications system's privatization reached US$ 22B
- Also in 1998, ports, railroads and electricity companies were privatized
- In 1999 "mirror company" concessions were created to compete with the former state-owned telecommunication companies

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Commerce And Trade - Privatization

- Participation of Foreign Investors in the Privatization Process Between 1991-1999
  - USA: US$ 11.1B
  - Spain: US$ 9.1B
  - Portugal: US$ 4.9B
  - Italy: US$ 1.4B
  - Chile: US$ 1.1B
  - Others: US$ 45.9B
  - TOTAL: US$ 73.2B

Commerce And Trade - Agribusiness

- Brazil's important assets:
  - Size of the land
  - Quality of the soil, and
  - Climate characteristics
- Promising horizon due to increasing globalized international markets
- Still faces some export constraints due to some countries' protectionism policies
- Agriculture represents 40% of total export goods

Commerce and Trade - Agribusiness

- Main products are:
  - Soy beans
  - Corn
  - Sugar cane
  - Coffee
  - Beans
  - Rice
  - Oranges
  - Wheat

Commerce And Trade - Agribusiness

- Second largest cattle herd in the world
- Third largest pork and chicken industry in the world
- Brazil plans to lead cattle exportation by the year 2002
- Estimated revenue from cattle exports in 2000 of US$ 1B
- Brazil's government is investing heavily in new technologies to become one of the world's biggest export countries of agribusiness products

Commerce And Trade - The Money Plan

- Goal: to gain both domestic and foreign investors' confidence and increase internal consumption and foreign investment levels
- Means: containing the increasing inflation and promoting fiscal reform
- Implemented successfully in 1994
- Positive impact in both the productive sector and the society: increase of purchasing power and of consumption

Commerce And Trade - The Money Plan

- In 1996 the production of durable goods grew 7.7%
  - Sales of TV sets rose 42%
  - Sales of washing machines rose 54%
- Brazil was able to withstand two serious threats of economic crisis: Asia in 1997 and Russia in 1998
- However, Brazil has experienced an elevation of the unemployment rate and of the fiscal debt
- The problems with inflation linger-even with government intervention

Commerce And Trade - The Money Plan

- The Brazilian economy was able to recuperate thanks to the economic fundamentals put in place by the Monetary Policy:
  - Solid bank system
  - Less losses in state enterprises once privitazation occurred
  - Agriculture output
  - Higher public-sector revenues
- The definitive recovery of the public sector depends on the approval of other structural changes, such as the Tax and Fiscal Reform

Commerce And Trade - Foreign Trade

- Mining, oil and gas sectors increased participation in the total exports
- The government has been promoting various measures to enhance exportation
  - Export Financing Programs
  - Export Credit Insurance

Commerce And Trade - US Trade Relations

- Brazil is one of the Top 10 strategic partners of US
- US is Brazil's most important trade partner
- Trade between Brazil and US jumped from US$ 12B in 1990 to US$ 23.4B in 1998
- Brazil's trade balance with the US went from a surplus of US$ 3.3B to a deficit of US$ 3.7B in 1998
- US imports mainly from Brazil: aircrafts, engines, transmitters and receivers, steel and chemical products

Commerce And Trade - Mercosur

- Free trade zone among Brazil, Argentina, Paraguay and Uruguay
- Potential market: 200M consumers
- Joint GNP - more than US$ 1 trillion!
- Fourth economy in the world
- The largest reserve of NATURAL RESOURCES in the world!
- One of the major markets of attraction of investments in the world

Commerce And Trade - Mercosur

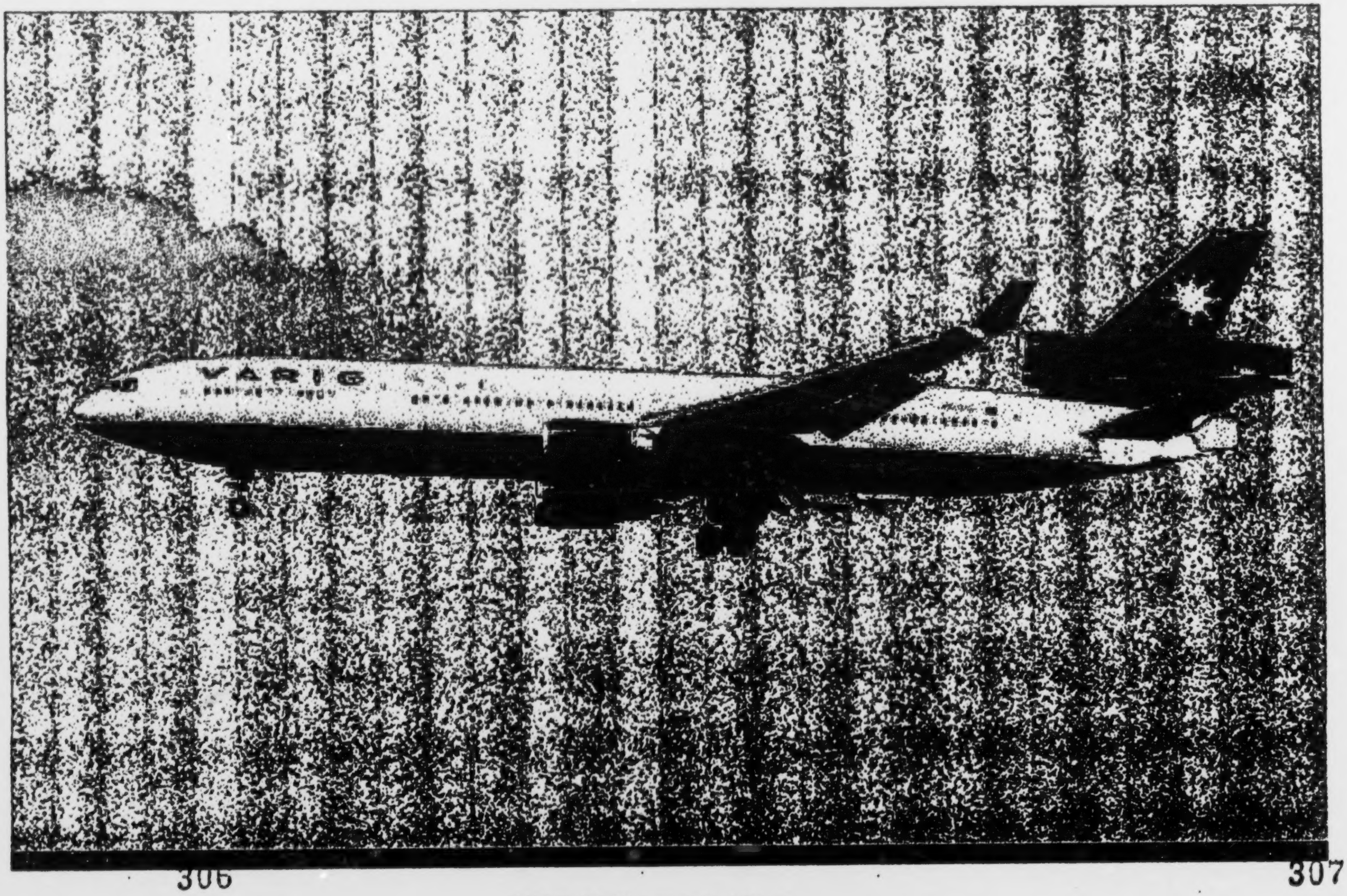
- In operation since 1991
- Approximately 95% of intra-Mercosur trade is being carried on a free tariff basis
- Americas' Free Trade Zone to be implemented in 2005
- Many countries have applied to enter in the Mercosur agreement: Chile, Bolivia, Colombia, Venezuela and Peru

Commerce And Trade - Foreign Trade

- In the 1990's the barriers against imports start to be removed
- Brazil imports mostly technology, industrialized goods and petroleum
- One of the world's biggest exporters of agricultural products
- Manufactured and semi-manufactured goods accounted for 73% of exports
- Brazilian industry is very competitive, although its products account for a small % of exports

Sugarloaf Mountain - Rio

Brazil Airlines - VARIG



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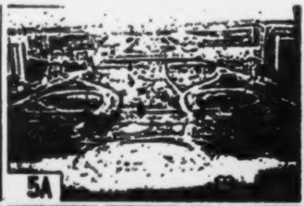
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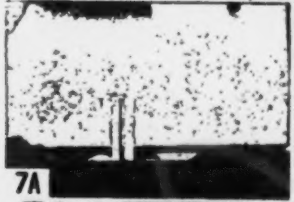
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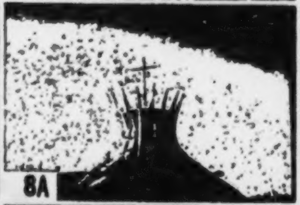
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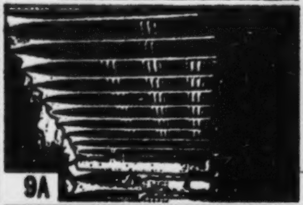
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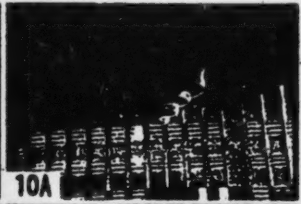
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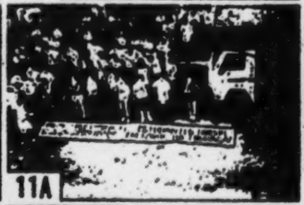
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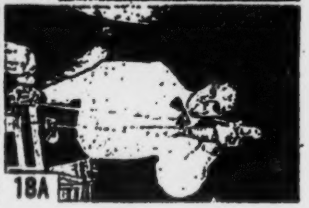
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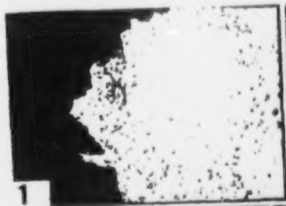
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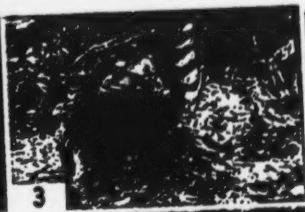
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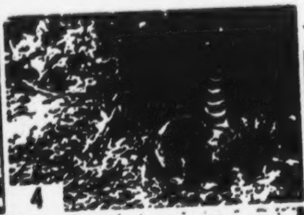
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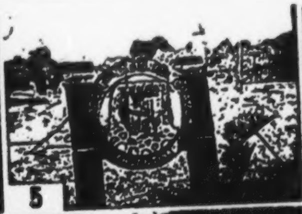
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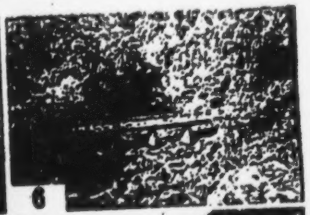
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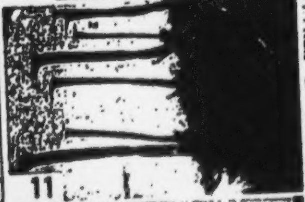
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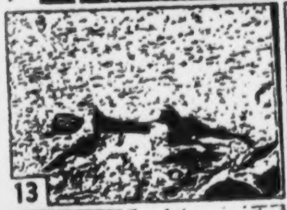
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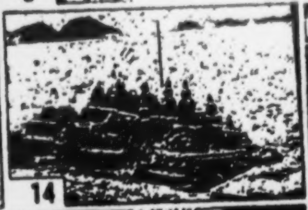
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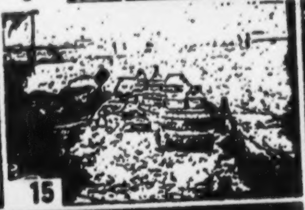
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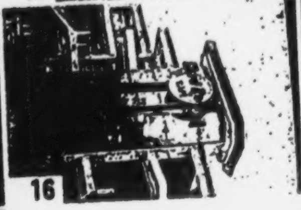
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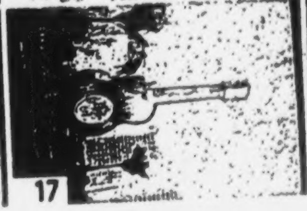
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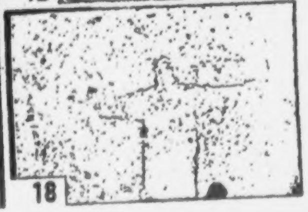
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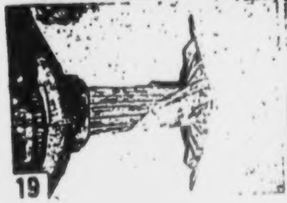
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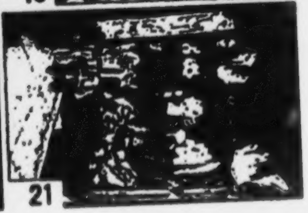
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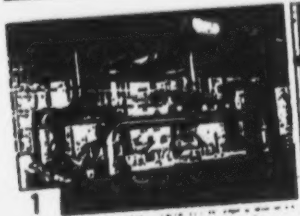
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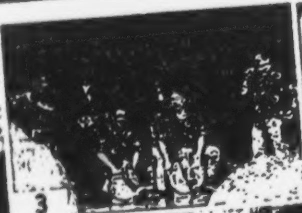
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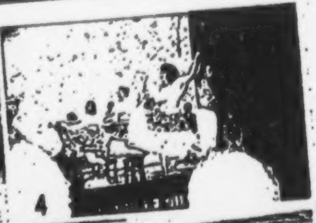
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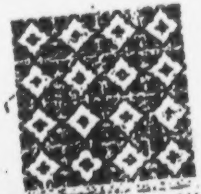
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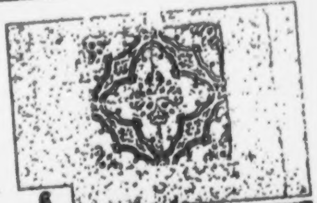
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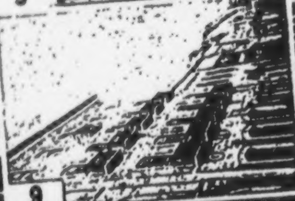
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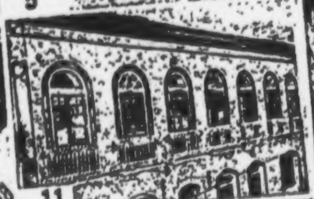
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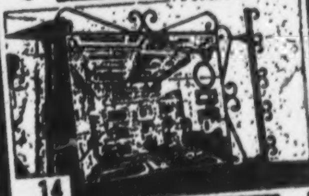
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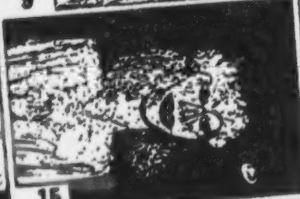
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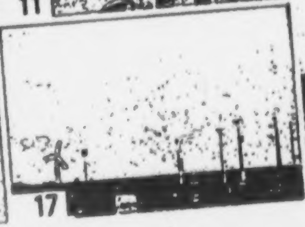
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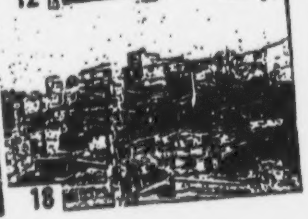
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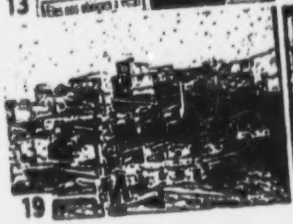
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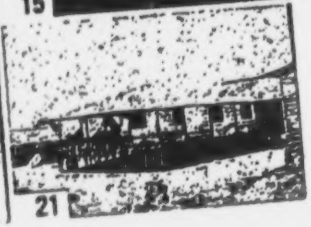
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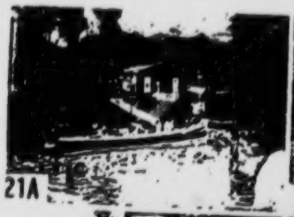
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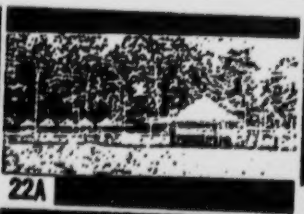
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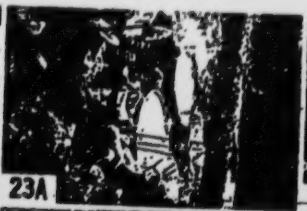
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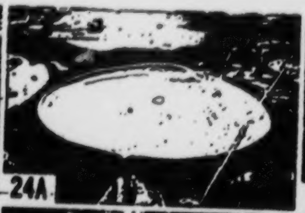
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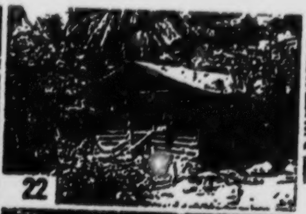
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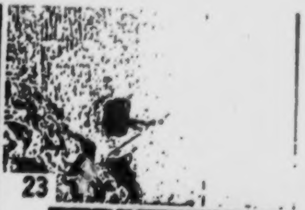
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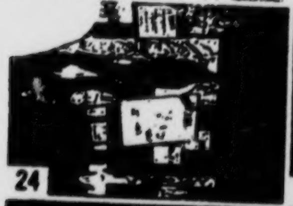
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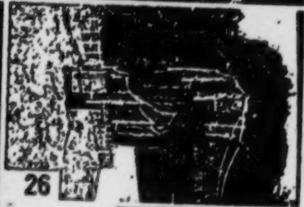
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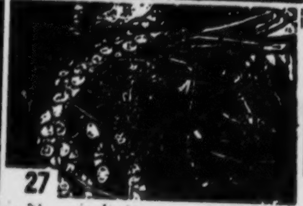
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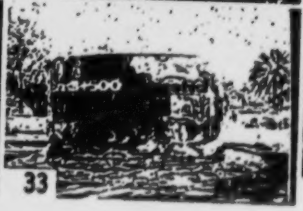
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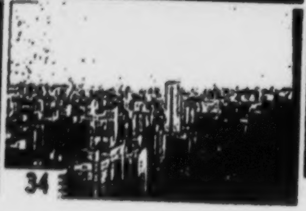
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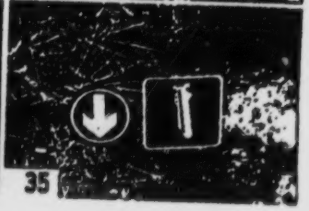
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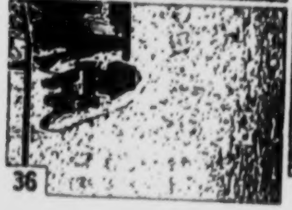
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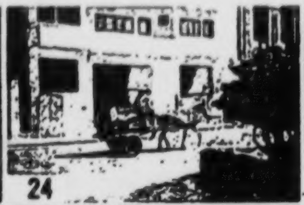
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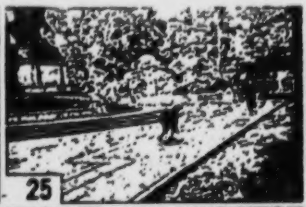
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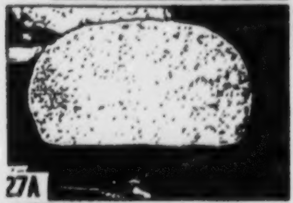
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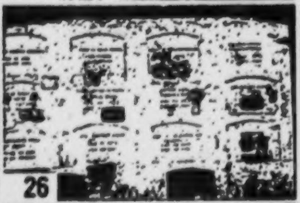
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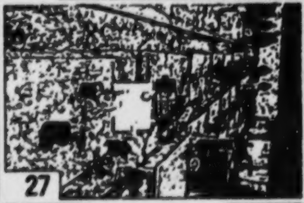
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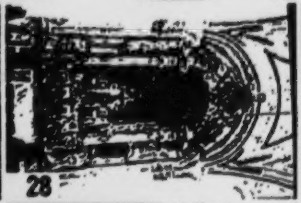
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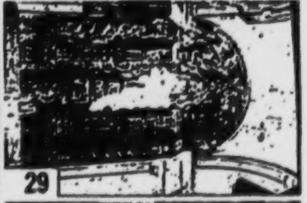
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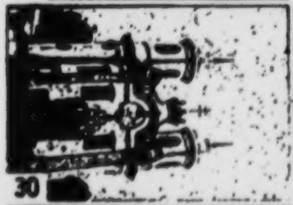
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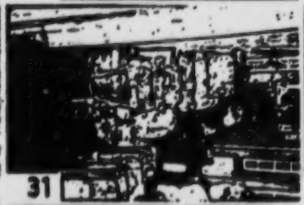
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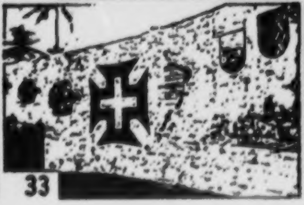
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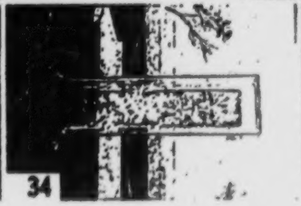
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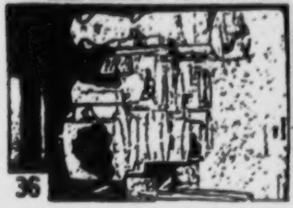
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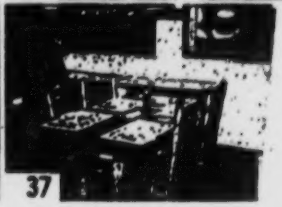
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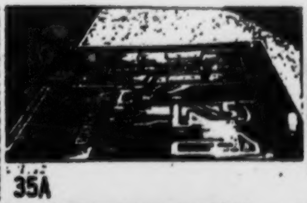
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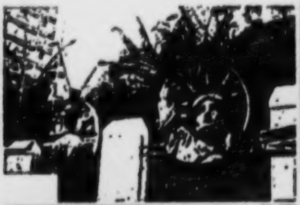

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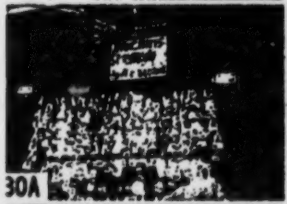
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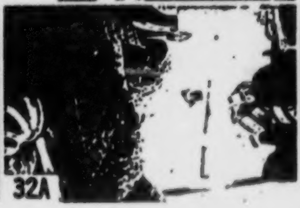
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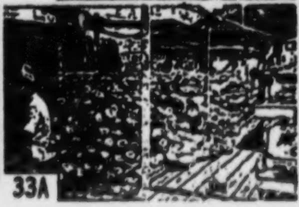
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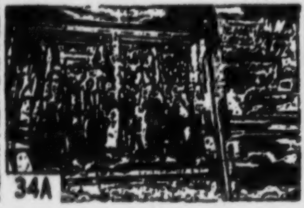
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CHARLES H. POWERS

Contrasting Neo-Liberalism and Liberation Theology Using Brazil as a Reference

By Charles Powers
Santa Clara University

Contrasting Neo-Liberalism and Liberation Theology Using Brazil as a Reference

Goals: To develop a clearer and more critical understanding of two different ways of looking at economic realities, while gaining some knowledge of Brazilian society in historical and contemporary perspective, and also acquiring greater appreciation for the complexity of issues facing policy makers outside of the United States.

Grade Level: College undergraduates.

Courses for Use: This lesson plan was developed for use in a course on "Sociological Theory." In that course, students gain familiarity with different intellectual frameworks for understanding the dynamic character of societies. This lesson plan may also be used in a "World Geography" global studies course in which students learn, among other things, about socio-economic forces at work in different regions of the world. It would be possible for this lesson to be used in introductory economics classes when dealing with themes related to economic development, and in social science courses examining the historical emergence of capitalism or discussing economic conditions in different parts of the world.

Overview of Topics:

1) Capitalism as an Ideal Type; Processes and Outcomes

2) Liberation Theology as a Competing Paradigm

3) Brazil's Economic History and Current Economic Reality

4) Critical Assessment of Neo-Liberal and Liberation Approaches; Exploration of Pragmatic Policy Options in Light of Socio-Economic and Political Conditions

Detailed Outline

I. Capitalism as an Ideal Type; Processes and Outcomes

Readings:

1) Randall Collins, "Weber's Last Theory of Capitalism," *American Sociological Review*, 1980.

2) Charles Powers, "Bridging the Conceptual Gap Between Economics and Sociology," *Journal of Socio-Economics*, Volume 25, 1995, pages 225-243.

Important Concepts	*Important Processes*
demand	price adjustment
competition	redeployment of resources
non-dualistic economic ethic	market failure
transparency	
productive capacity	
opportunity costs	
macro-economic institutions	

Discussion Questions/Study Tasks:

1) How did Max Weber explain the fact that the modern capitalist system originated in Western Europe instead of elsewhere? What did he identify as pre-conditions for the widespread success of capitalism?

   (Be sure to discuss the critical role of cultural norms. For instance, economic development can be inhibited if entrepreneurs fear that the norms of potential trading partners encourage defrauding outsiders. Economic growth is also impeded to the degree people fear that anything they manage to acquire is likely to be taken by others. Consider discussing the possible negative economic impact of official corruption and high levels of street crime. Other uncertainty factors which can place a drag on a nation's economy, and may be worth discussing, are bureaucratic complexity, unreliable transportation schedules, and rampant inflation.)

2) Describe the process through which neo-liberal economists think that perfectly operating free markets tend to improve economic conditions for the average person. Why are economic conditions supposed to get better over time?

   (Be sure to stress the idea that, at least in theory, competition forces entrepreneurs to be efficient, and to strive to deliver higher quality products and services at lower prices. Market forces encourage people to "redeploy" their energy in order to do what they are able to do best, and in order to offer those goods and services for which unmet demand is greatest.)

3) What kinds of factors prevent markets from operating perfectly?

(Be sure to draw attention to ways in which legal, information, and human capital barriers can restrict the practical choices available to potential suppliers. Also emphasize the ways in which inadequate information, or lack of transparency, can lead producers and consumers to make bad decisions among available choices.)

Outcomes/Competencies:

1) Students should be able to explain how markets are supposed to work (in theory) under ideal conditions. Students will develop a better understanding, and be able to articulate a clearer understanding, of pristine "textbook" neo-classical economics.

2) Students should be able to speak thoughtfully about ingredients or preconditions (social, cultural, legal, political) for smoothly functioning market economies. In the process, students should (over the course of the unit) come to think about a nation's economy in more complex and realistic terms.

II. Liberation Theology as a Competing Paradigm

Readings:

1) Gustavo Gutierrez, "Notes for a Theology of Liberation," Theological Studies, Volume 31 (1970), pages 241-261.

2) Phillip Berryman, "Latin American Liberation Theology," pages 20-53 in Sergio Torres and John Eagleson (Editors), *Theology in the Americas*, Maryknoll, New York: Orbis Books, 1976.

Important Concepts:	*Important Processes:*
institutionalized violence	marginalization
non-decisions are really decisions	
unintended consequences	

Discussion Questions/Study Tasks:

1) Discuss economic marginalization as a form of institutionalized violence. Discuss the ways in which the marginalization of groups of people might hurt an economy as a whole.

(Students should recognize that at least some of what liberation theologians call institutionalized violence takes form in economic marginalization which, far from reflecting the operation of perfect markets, actually impedes markets from operating as well as they might.)

2) Contrast liberation theology with neo-liberal economics in terms of the extent to which the intellectual preoccupation is with process or outcomes.

   (Students should be able to recognize that neo-liberal economists tend to be preoccupied with the description of market processes, while liberation theologians tend to focus on economic outcomes. This difference means that it is easy for people working in these two intellectual traditions to talk past each other.)

3) Write a brief opinion essay discussing the kinds intended and unintended consequences which might flow from different policy responses to marginalization. Students might reflect on the ethical as well as the economic dimension of this question.

   (Some students will probably conclude that the programs for change which would first occur to people working within one intellectual tradition could actually lead to quite different outcomes than initially expected by people working in that tradition.)

Outcomes/Competencies:

1) Students should become more comfortable in their recognition that competing theoretical perspectives may each have interesting points to make. Students should become somewhat less inclined to quickly embrace ideological orthodoxy.
2) Students should begin to consider how dramatic inequality, and the absence of a large and robust middle class, can be serious impediments to economic vitality. This makes income distribution and the vitality of the middle class important economic as well as socio-political concerns.
3) Students should develop heightened interest in the deep-seated forces that perpetuate inequality.

III. Brazil's Economic History and Current Economic Reality

Readings:

1) Mark Pendergrast, "The Coffee Kingdoms" (Chapter 3, pages 45-62) and "Hermann Sielcken and Brazilian Valorization" (Chapter 5, pages 63-77) in *Uncommon Grounds*, New Your: Basic Books, 1999.

2) Marshall Eakin, Chapter 2, "The Brazilian Archipelago," pages 67 102 in *Brazil: The Once and Future Country*, New York: St. Martin's Press, 1998.

Note: Two supplemental appendices are attached to this lesson plan.

Note: Instructors may wish to contact the Brazilian Ministry of Education for material available in English, such as: Brazilian Ministry of Education, "Education in Brazil: 1995-2000" (26 pages)

Ministry of Education of Brasil
Esplanada dos Ministerios Bloco "L"
70047-900 Brasilia DF
BRASIL

Important Concepts	*Important Processes*
zero-sum concept of the world	internationalization of elites
first-mover advantages	dependency
middle class	
power elite	

Discussion Questions/Study Tasks:

1) Over the course of the last 500 years, how has Brazil's economy changed? At any given time: What was being produced and by whom, who was consuming what was being produced in Brazil, and what was being imported and for whom?

(Brazil's historical role as a cash crop economy should be clear. Students should be alert to prevalence of slavery throughout most of Brazilian history, and should pause to think about the tenacity of social distinctions created by a society in which economic life is based on slavery.)

2) Based on your current level understanding, briefly identify some of the ways in which Brazilian society seems to you to be similar to, and different from, American society.

(Students should recognize that the U.S. and Brazil have important similarities, including their mineral richness, continental scope, ethnic/racial heterogeneity, and television penetration. Students should recognize that the income and education gap between rich and poor seem to be substantially larger in Brazil than in the United States. Students should recognize that urbanization and decline in the average number of children per family have been sharp and rapid in both countries, but happened about 50 years earlier in Brazil than in the U.S.)

Outcomes/Competencies:

1) Students should end this unit having gained some factual knowledge about Brazil, and having developed a generally more accurate understanding of the character of Brazilian society.

2) Students should develop a more realistic appreciation of the difficulties facing countries like Brazil, which want to substantially improve living conditions for the average person and substantially improve national position in the global marketplace.

3) By the end of the unit, a portion of students in class should be curious enough about Brazil to independently raise fresh questions and independently seek more information.

IV. Critical Assessment of Neo-Liberal and Liberation Approaches; Pragmatic Policy in Light of Socio-Economic and Political Conditions

Readings: None

Discussion Questions/Study Tasks

1) Using Brazil as an example, identify what seem to be major factors you think neo-liberal economists might tend to overlook or place too little emphasis on.

(Marginalization should play a significant role in this discussion.)

2) Identify what seem to be major factors you think liberation theorists may tend to overlook or place too little emphasis on.

(Students should be able to see entrepreneurs as potential change agents, rather than automatically presume that they are villains. Students should be able to adopt a pragmatic approach to the topic of change by considering the important role of entrepreneurs in creating a more prosperous and more robustly inclusive economy.)

3) Discuss possible policies to promote sustainable development, and debate the merits of those policy ideas.

(Students should be encouraged to think creatively, discuss freely, and debate ideas with a sense that problems are gargantuan but significant improvements are possible.)

Outcomes/Competencies

1) Students should grow in ability to be informed by multiple points of view.
2) Students should gain skill in articulating and discussing complex arguments.
3) Students should gain some practice thinking of themselves as one of many citizens searching for workable remedies to complex problems.
4) On some level, students should gain awareness in that our economic lives are not completely separate from our existence as citizens in a broader community, and that our economic interests do not have to be in conflict with our broader interests as citizens.

Appendix 1: A Statistical Snapshot of Brazil

This appendix provides a statistical snapshot based on information drawn from several sources, including personal interviews. *Almanaque Brasil, Abril 2000* was the single most important source of data for this appendix.

Caveat: All statistics should be treated with some skepticism. Accurate tracking of population is relatively new in Brazil. Also, a substantial portion of economic activity is "underground." And while much of this information is from *Almanaque Brasil*, some of the figures reported here were provided in interviews and have not been confirmed by written sources.

Brazil

Size: 8,547,403 square kilometers; slightly larger than the 48 contiguous states of the USA.

Population: 164, 000,000

by region:

North	12,000,000
Northeast	46,000,000
Central West	11,000,000
Southeast	70,000,000
South	24,000,000

Number of Employed People roughly 75,000,000

Note: The workforce is approximately 40% female and 60% male.

Approximately half of all marriages end in divorce. In households with two adults present, both adults typically work.

Considering each working person as an individual, having a second job as a source of income is very common. Many jobs are outside of the regular economy (e.g., being a sidewalk vender).

Racial Ethnic Composition as reported to the Census:

European descent	55.2 %
African descent	6 %
African and European descent	38.2%
Asian descent	.4 %
Indigenous	.2 %

Note that racial categories are socially defined and arbitrary. There is debate about the meaning of race and the definition of boundaries. Some people speak of conflicting estimates ranging on the order of:

European	32 %
African	10 %
Asian	2 %
Indigenous	1 %
Multi-Racial (primarily Afro-European)	55%

Talk of conflicting estimates based on different definitions suggests that race is a complex matter in Brazil, and is thought about somewhat differently than in the United States.

Religious Affiliation

Catholic	76 %
Spiritualistic	14 %
Protestant	13 %

Note: These figures obscure (a) on-going conversions to fundamentalist Protestantism and (b) the fact that millions of Brazilian Catholics simultaneously practice forms of religious activity and deity worship deriving from Africa.

Urbanization 78%

Note: Only about one quarter of Brazilians lived in cities 50 years ago. The rate of rural-to-urban migration (fueled in substantial measure by rural poverty and drought) has been dramatic. As in any country, rapid urbanization means the society has to race to expand and improve infrastructure fast enough to keep pace with increasing demand for city services, such as sewage treatment, and to grow an economy to create new jobs.

Life Expectancy:

men	64 years (in contrast with 72 years in the US)
women	71 years (in contrast with 79 years in the US)

Average number of live births per adult female:

1970	5.76	1990	2.85

This dramatic decline seems to be associated, in part, with a change in attitudes about how to be economically successful. Making sure your few children get the best possible education has been replacing the economic strategy of having many children who can help by.

GNP 777 billion US dollars (1998)

8.4 % agriculture
34 % manufacturing
57.6 % services

Exports 51.1 billion US dollars (1998)

Major exports include auto parts, aircraft parts, appliance parts (for refrigerators, etc.), textiles, and minerals, in addition to agricultural products. Brazil is the world's major producer of coffee, oranges, bananas, and sugar cane. It is the world's number two producer of cocoa and soy beans, the number three producer of beef, and the number eight producer of rice.

Imports 57.5 billion US dollars (1998)

Per Capita Income $4,082 US dollars (1998)

Average per capita income of the poorest 20 %: $578 US
Average per capita income of the richest 20 %: $18,563 US

One person interviewed estimated per worker income from regular jobs in the formal economy at something like:

Percentage of Workers:	Dollar Income:
1 %	Over $50,000 US
9%	$15,000-$49,000 US
40%	$2,500-$14,000
50%	less than $2,500

Note: Many people have two incomes and many households have more than one income earners.

One person interviewed describe the class system as follows:

10 %	affluent by U.S. standards
60 %	lower middle class and working class; not living in poverty, but genuinely struggling to make ends meet
30%	desperately poor

Legal Minimum Wage	Approximately $1,000 US dollars per year.
Number of Police	473,000
Number of prisoners per 100,000	122

% of urban households with basic services:

electric lights	94 %
running water	79 %
sewage removal	64 %

Single most important energy source: Hydroelectric

Number of public school teachers:

	1985	1999
who had less than a fourth grade education	18 %	7 %
who had completed college	27 %	49 %

Telephones

installed	25,300,000
cellular	10,900,000 (and increasing rapidly)
public	715,000

Paved roads	151,000 kilometers
Unpaved roads	1,508,000 kilometers
railroads	29,577 kilometers

Appendix Two; Critical Periods in Brazilian Economic History

Note: This is a very rough and sketchy overview, intended to provide students who have no previous knowledge of Brazil with an initial framework for thinking about the historical development of Brazilian society.

Ecology: Brazil's north borders the equator. Brazil's north and west covers most of the Amazon rainforest, which is being deforested on a progressive basis. Much of eastern Brazil was originally covered by Atlantic rainforest, although little of the original Atlantic rainforest remains intact. West of the Atlantic rainforest and south of the Amazon basin, much of Brazil consists of wooded highland plateau or wooded lowland river basin terrain. Brazil is home to a disproportional number of the world's plant and animal species. Brazilian soils tend to be made of pulverized igneous rock or are laden with iron hydroxide, which make them poor soils for many agricultural purposes. Rainforest topsoil is generally very thin and nutrient poor. Topsoil is prone to erosion, leaving clays which can bake hard if exposed to the sun.

First Contact: At the time of first contact with European explorers in 1500, Brazil was occupied by indigenous people who, for the most part, lived in small villages and practiced simple horticulture supplemented by hunting, fishing, and gathering. The indigenous population steadily declined after 1500, partly as a result of diseases introduced by Europeans, and partly because of slave raiding by Europeans.

Brazil's First Economic Boom: Brazil's first big export was brasil wood (from the brasil tree). Red die was made from this tree. In the 1500s and into the early 1600's brasil wood was Brazil's most important export. It was gleaned from the forest rather than grown as a farm crop. Indigenous people were valued for their ability to find brasil wood and for knowledge in locating and using other plants.

Many products continue to be gleaned from the forest. Folk remedies based on indigenous knowledge remain common.

Brazil's Second Economic Boom: Brazil's economy experienced a meteoric rise in the late 1600s and throughout the 1700s with the introduction of sugar cane and the development of large sugar plantations. The sugar industry centered around the city of Salvador, in northeastern Brazil. Salvador was the capital of colonial Brazil until 1763, and remained the sugar capital of the world for some time afterward.

Slave raids on indigenous villages failed to meet the labor needs of the expanding sugar industry, and millions of African slaves were forcefully brought to Brazil. The greatest numbers of people were brought, first from Guinea, and then from Benin/Nigeria, Congo/Angola, and Mozambique. More African slaves were brought to Brazil than to any other country in the Western hemisphere, and Brazil now has more people of African or partial African descent than any other country in the world except for Nigeria. Slavery was a repugnant system which debased slaves at the same time that it dehumanized slave owners.

Because of demographic and other factors, African slaves were able to keep many African traditions alive in Brazil. About 15% of the words in the active Brazilian vocabulary are of African origin; especially words having to do with religious practices and observances. This is a powerful indicator of the importance of Brazil's African heritage; a heritage which sometimes seems to be just as powerful but is less formally celebrated than Brazil's European heritage. The continuing prevalence of religious practices of Candomble (involving personal connection to a spirit world) and the continuing popularity artistic forms such as Capoeira (a kind marshal art practice which was, in times of slavery, disguised as dance) are among the very visible ways in which African influences are woven into the everyday lives and experiences of many Brazilians.

Brazil's sugar industry began a steady decline in the decades around 1800, but it continues to be of some importance. Brazil remains the world's biggest producer of sugar cane.

Brazil's Gold Rush: While the sugar boom was still in progress, immense gold deposits were discovered inland from Rio de Janeiro In the early 1700s gold mining quickly became a major economic activity, and remained so for decades. Most of the people working as miners were African or Afro-Brazilian slaves. Gold mining was dangerous and living conditions were hard. Even food was scarce. Brazil's gold mining industry began a steady decline after 1770, but it continues to be of some importance.

As gold reserves dwindled, the Brazilian mining industry shifted to the search for gem stones and extraction of iron ore, nickel, and other metals. Brazil is rich in minerals. Mining is big business.

Orientation Toward Europe rather than Toward the Interior: Because of the nature of Atlantic wind and sea currents, it was sometimes easier to travel back and forth from a Brazilian coastal city to Europe or Africa than it was to travel between different Brazilian coastal cities or to venture deep into Brazil's interior. Most of the Brazilian population lived (and continues to live) in a narrow belt along the Atlantic coast. For a long time, many of the Europeans living on the coast maintained a European sense of identify and favored European products. Local manufacturing was slow to develop. Brazil remained a source of raw material or agricultural products and, at least prior to the twentieth century, Brazilians typically looked to other countries for manufactured goods. Many people on the coast may have felt a stronger sense of identity with the place of their ancestors' origin than with Brazil itself, while those moving away from the coast tended to embrace an identity which was more inward looking and Brazilian in definition.

Brazil's Regal Period: At the dawn of the of the nineteenth century Napoleon invaded Portugal and the King of Portugal relocated the government of Portugal by bringing a court of 15,000 nobles and retainers to Brazil. This gave Brazil a more imperial flavor than it had prior to 1800. Brazil's capital, which had recently (1763) been moved to Rio de Janeiro, was build up into a magnificent town. When the King did return to Portugal, a crown prince stayed on as regent. That crown prince declared Brazilian independence in 1822. He established an empire with hereditary rule, which lasted until 1889.

Abolition: A worldwide movement to abolish slavery gained strength after 1800. Over the course of the nineteenth century, the Brazilian elite felt increasing pressure to end slavery. Slavery was abolished piecemeal, with emancipation of old slaves who had served faithfully, the granting of free status to the children of slaves born after a certain year, and emancipation of slaves in certain selected cities. Slavery was completely abolished by the monarchy in 1888 and the monarchy itself was abolished in 1889.

The Coffee Boom: At the same time that slavery was ending, coffee was becoming Brazil's major cash crop. Coffee growing was centered on the upland plateau of southern Brazil, around Sao Paulo and far from the center of Brazil's declining sugar industry. Coffee growing was labor intensive, and Brazil's elite decided to try to meet labor needs by encouraging immigration from Germany and northern Italy. Encouraging immigration from Europe was linked to a late nineteenth century policy to "whiten" Brazil.

Rubber was also an important crop in the late nineteenth and early twentieth century. Rubber tapping was centered in the central Amazon region, and brought great wealth to some traders, and a few of the rubber tappers who extracted natural rubber from trees. Most tappers, however, remained poor. Synthetic products have destroyed the market for natural rubber, and only a few people still tap rubber.

Race Relations in the Mid Twentieth Century: In one important respect, mid twentieth century Brazil was a kind of racial paradise (not absolutely but in comparison with other places). For example, a Brazilian of African descent was more likely to be judged on the basis of merits and accomplishments than was a person of African descent in the United States. An Afro-Brazilian doctor was more likely to be viewed as a doctor first and a person of African descent secondarily, than was an African American doctor in the United States. But in Brazil, the standard for judging how much worth a person had was for the most part a European standard, and not an African standard. Possession of formal education and European cultural attributes were highly valued. Aspects of European heritage were more likely to be publicly honored and respected than aspects of African heritage. This is now changing somewhat.

Class Boundaries at the end of the Twentieth Century: Class barriers seem to be harder to overcome in Brazil than in the United States. Judging by shopping patterns and attendance at public events, it appears that the typical poor person in Brazil feels less welcome in middle and upper class surroundings than the typical poor person in the United States. And a poor person's chances of significantly improving his/her class position seem to be greater in the United States than in Brazil.

Public Schools: Brazil requires that all children receive some schooling. However, in comparison with Brazil, the United States has a stronger tradition of good public elementary schooling to provide sound foundations for all citizens. As a consequence, the Brazilian descendants of slaves and of landless white peasant farmers have not had as clear a path for self-improvement and upward mobility as their counterparts in the United States. Many have remained mired in poverty.

Brazil has developed an excellent public university system offering free college education to all those who can pass the rigorously competitive entrance examination. But comparatively few students who attend public elementary and secondary schools are able to pass the university entrance examination. Generally speaking, the people who profit most from the excellent system of free public university education are those who escape the poorly funded and understaffed system of public elementary and secondary education, and those whose parents can afford to provide their children with supplemental educational experiences such as music lessons.

Private colleges are available and offer more open admission, but tend to be expensive. Public libraries are also relatively scarce.

The Stability of Democratic Institutions: Brazil's government has changed many times. There have been long periods of military rule. There have been several different constitutions in place since 1888. As a result, laws and regulations are not seen as particularly permanent. The prevailing outlook seems to be to try find some way of making things work right now, and if they do not work as well in the future, then try to fix them at that time.

Industrialization: In the 1930s the Brazilian government decided to aggressively pursue a policy of industrialization through import substitution. Import taxes were high in order to discourage Brazilians from buying products manufactured elsewhere. Some government industries were launched in order to jump-start industrial production and expand infrastructure. But the concept of entitlement was deeply rooted and people say that corruption and inefficiency widespread.

Construction of Brazilia: Brazil is, and has seen itself as, a great frontier society with ambitions and promise. During 1958-1960 a massive government effort was made to build a new capital city, Brasilia, in the interior. This was a way of embodying national spirit and aspirations, and a way of opening the vast countryside to settlement and economic exploitation.

Some Civil Service Issues: Wages for civil servants (such as teachers and police officers) have historically been quite low. As an unintended consequence, it was relatively common for teachers and other civil servants to supplement income by diverting their energy to second jobs. But when a lot of teachers are working second jobs, class preparation goes down, and there is a significant long-term cost for the society as a whole.

Poorly paid civil servants may also be tempted to accept gifts in exchange for doing favors. Offering and accepting gifts in exchange for favors has been widespread in Brazil. This is due at least in part to a complex system of laws requiring multiple offices to approve any single decision. The prevalence of the question "Is there a way to fix this?" reflects the fact that rules for everything are extremely cumbersome if strictly followed. Most Brazilians accept the fact that there needs to be flexibility in interpreting regulations, because there is such a quilt-like patchwork of regulations covering everything. But flexibility cannot be counted on. This can cause people a considerable amount of distress.

Urban Poverty: There are serious problems with urban poverty associated with the exodus of millions of poor peasants from the countryside, who established squatter settlements in and around the outskirts of cities. Since 1988, some meaningful steps have been taken to improve the situation of Brazil's poor. More people now have basic utility service (such as sewage removal and treatment), for example. But a lot remains to be done.

Fear of Crime: Societies with large numbers of people uprooting themselves to escape rural poverty by moving into cities with meager services tend to be societies with some crime, and even more fear of crime. Fear of crime, and taking precautions to avoid becoming a crime victim, are deeply woven into daily life and thinking for many Brazilians.

Inflation: In the 1970s and 1980s Brazil was racked with massive inflation (sometimes 80% per month. It was not uncommon for people to leave work early on payday, rush to a money changer before closing time, convert salaries to foreign currency such as the US dollars, and then only reconvert into Brazilian currency as need for groceries arose. The currency is now stable, and almost everyone feels better off as a result.

Recent Trends: In the last decade or so, civilian rule has been secured, inflation is under control, water and sewer services have been brought to more communities, the rights of poor people building shelters on government property have been made more secure with the result that people are investing in the construction of more substantial housing, privatization is proceeding and the government is becoming more of a regulator of economic activity than a direct provider of goods and services, families are under more government pressure to keep their children in school, and an effort is being made to invest more money in public elementary and secondary education. Import regulations and taxes have been relaxed somewhat, and markets are opening.

Some Other Continuing Issues: Generous retirement packages for high ranking military and government personnel take up a major portion of the national budget and limit the amount of money available for other uses. Many say the legal system is so confusing that people often feel they have to skirt the law in order to get anything done. Civil service job protection makes it almost impossible to fire anyone, so accountability tends to be low. New enterprise tends to be capital intensive, which does away with some jobs for unskilled and semi-skilled workers. The public health care infrastructure is overtaxed by the magnitude of problems faced. Brazilians work very hard, but most work for wages which are inadequate to support a family.

Some Real Advantages: Brazilians are energetic, hard working, and optimistic. Openness and friendliness are characteristic. Most Brazilians try to work with others in a spirit of helping everyone get along. Brazil is phenomenally rich in the cultural heritage it draws from other areas and in the distinctly Brazilian cultural features which have emerged from this mix.

JOAN T. POWERS

BRAZIL:
A CASE STUDY FOR GLOBAL ISSUES

Joan Powers

Brasil: A Case Study for Global Issues

Goals: To facilitate an understanding of major global issues by using Brasil as a case study in reference to the following issues: the impact of economic globalization, environmental conservation versus economic development, and human rights and social justice (growing gap between rich and poor, educational access, ethnic conflict).

Grade Level: Community College students.

Methodology: Lecture, web research, email contacts, internet simulation.

Although an initial introduction to each global issue will be made via lecture, photos, videos, and personal observations made during the Fulbright Seminar, participants in this class will largely be researching and collecting information independently. Internet research and information gathering through email with Brasilian contacts are requirements for this course.

Course for Use:

This outline for using Brasil as a case study was developed for use in a section of "Global Issues" - an interdisciplinary course designed to give an overview of the major issues confronting the world's nations today. By focusing on one country, Brasil, students will develop a more indepth understanding of the complexities of the issues. In addition, students of this section will participate in a nationwide simulation entitled "International Negotiations Module Project" (INMP) managed by Joyce Kaufman at Whittier College (Political Science) and Rosalyn Raby of the California Colleges for International Education. Mission College will represent Brasil.

This project uses the internet to simulate international negotiations with participants from 8-12 community colleges nationwide. Each college represents one country and all colleges (countries) focus on 3-4 major global issues and how their chosen country is likely to respond on a diplomatic/policy level to each issue. During the first part of the spring semester, the students concentrate on researching the issues in their respective countries.

In late March, initial negotiations are posted and exchanged through email. The project culminates in late April/early May with real time synchronized summits over the internet. Knowledge gained and contacts made in Brasil will add reality to the simulation for Mission College students. Students will be able to email the Brasilian contacts to get first hand information, leads to other sources of information and to check their own interpretations of research findings.

This case study outline can also be used sans the INMP. Brasil being such a large and complex country serves as a prime case study for the study of global issues.

Overview of Topics:

1) General Introduction to Brasil

2.) Economic Globalization

3.) Environmental Integrity versus Economic Development

4.) Human Rights and Social Justice

Detailed Outline

I. Introduction to Brasil

Resources:

Internet:
University of Texas <lanic.utexas.edu/ilas/brazctr/school.html>
Brasilian Embassy www.brasil.emb.nw.dc.us/embing6.htm
Brasilian Consulate, San Francisco www.crl.com/~brazil/address.htm
Fulbright Commission Brasil <fulbright @bmet.com.br>
WorldFactbook 2000 www.odci.gov/cia/publications/factbook/

Printed:
Burns, e. Bradford A History of Brazil. New York: Columbia University Press, 1993.
Selby, et al. Brazil. Australia: Lonely Planet Publications, 1998.
Uys, Errol Lincoln. Brazil. New York: Simon & Schuster, 1986. (fiction)

Tasks:
1.) Students are to compile a 3-5 fact sheet of current statistics on Brasil including for example: population, climate, terrain, GNP, rural/urban breakdown, birth/death rates, literacy rates, major products, political system, ethnic groups, etc.
2.) Students will write a 3-5 page summary of similarities between the U.S. and Brasil.

Outcomes:

Students will develop a sense for the size and diversity of Brasil and begin to construct their own questions about why the U.S. and Brasil developed so differently. They will begin to formulate an idea about the problems Brasil faces both on a local and on a global scale.

II. Economic Globalization

Resources:

Internet:
Global Policy Network
<http://www.epinet.org/subjectpages/trade.html>
Social, Ecological, Cultural and Political Costs of Economic Globalization
<http://www.peacenet.org/Teach-In>
Turning Point Project
<http://www.turnpoint.org/egresourceguide.html>

Printed:
Escobar, Arturo. "The Intention of Development." Global Issues 00/01. McGraw-Hill, 2000.
Furtado, Celso. The Economic Growth of Brazil. Greenwood, 1984.
Galbraith, James K. "The Crisis of Globalization" Global Issues 00/01. McGraw-Hill, 2000.
Jackson, Robert (editor) Global Issues 2000/2001. McGraw-Hill, 2000.
Prado, Caio. The Colonial Background of Modern Brazil. California, 1967.
Rosenan, James. "The Complexities and Contradictions of Globalization." Global Issues 00/01. McGraw-Hill, 2000.

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Prof. Steven E. Sanderson, Emory University, (Vice-Pres. for Arts and Sciences)
sndrson@emory.edu

Key Concepts:

International Investment
Global Monetary Flows
Transparency
World Trade Organization
Monitoring and enforcement
Debt load
Investment Incentives
Rising Expectations

International Monetary Fund	Technology/change
Trade Blocs	Privatization
Sustainable Development	

Discussion Questions/Study Tasks:

Students will write a 3-5 page paper in response to one of the following questions, but should be prepared to answer any of the questions in essay form on the final exam:

1.) In what ways has technology and the ability to rapidly buy and sell currency affected the way governments (Brazil in particular) operate?
2.) Describe one concrete example of foreign investment in Brasil including the benefits and drawbacks it has generated.
3.) Explain the reasons for the recent protests against the World Trade Organization and describe the various groups involved.
4.) Speculate as to what the next ten years will bring in developing countries trying desperately to become vigorous members of the global economy yet having to cut back on social services amidst rising expectations.

Outcomes:

Students will develop a better understanding of the meaning of "the global economy", how currency flows and international investments are factors in stabilizing and destabilizing governments, how globalization can be a catalyst for change as well as a cause for stagnation, how the new global economy is being used to effect democratization, and the social/environmental costs often inherent in the conditions set to 'join' the global economy.

III. Environmental Integrity versus Economic Development

Resources:

Internet:
POEMA <http://www.ufpa.br/poema>
Rainforest Alliance <www.rainforest-alliance.org/>
The Rainforest Action Network <www.ran.org/index_dino.html>
The Chico Mendes Fund <www.edf.org/org/pubs/EDF-Letter/1990/Aug/l.mendesfund.html>
Conservation International <www.conservation.org>
The Nature Conservancy <www.tnc.org>
Friends of the Earth/USA <www.foe.org>
Greenpeace <www.greenpeace.org.br>
Earthwatch www.earthwatch.org
WorldWatch Institute <www.worldwatch.org>

Printed:

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Dwyer, Augusta. Into the Amazon: The Struggle for the Rainforest.

Glantz, Michael. "The Global Challenge." Global Issues 00/01. McGraw-Hill, 2000.

Hecht, Susanna & Alexander Cockburn. The Fate of the Forest: Developers, Destroyers, and Defenders of the Amazon. :Verso, 1989.

Lewis, Scott. The Rainforest Book. Living Planet, 1990.

Monbiot, George. Amazon Watershed, the New Environmental Investigation.

People of the Tropical Rainforest. U.S.: University of California Press & Smithsonian Institute, 1988.

"Rainforests Forever: Consumer Choices to Help Preserve Tropical Rainforests." Compiled by the Seattle Audubon Society & Puget Consumers Co-operatives, 1990.

"The Rainforest Harvest Sustainable Strategies for Saving the Tropical Forests. Friends of the Earth, 1992.

Shoumatoff, Alex. The World is Burning. Little Brown, 1990.

Contacts:

Brasilian organizations:

Friends of the Earth foeamaz@ibm.net
GAMBA bamba@ax.apc.org
IMAZON cuhl@ufpa.br
Instituto Socioambiental (ISA) jpcapo@ibm.net
POEMA poema@ufpa.br
SOS Mata Atlantica smata@ax.apc.org
World Wildlife Fund Group (GTA) gta@tba.com.br

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Prof. Steven E. Sanderson, Emory University, (Vice-Pres. for Arts and Sciences)
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Key Concepts:

Sustainable Development	Desertification
Land for Debt	Biodiversity

Ecotourism
Purchasing patterns
Plano de Integracao National (PNI)
The IMF and the World Bank
Pollution and poaching/poverty and social breakdown
Genetic Engineering
Green Revolutions
Environmental/Cultural patrimony
Climate Change/Global Warming

Discussion Questions/Study Tasks:

Students will write a 3-5 page paper in response to one of the following questions:

1.) Describe two economic development projects - one sustainable and one disastrous. Explain the reasons for each project's undertakings and the resultant conditions.

2.) Recently, combined pressure from international organizations, agencies and foreign governments have brought about change in the environmental policies of countries in which are located 'environmental islands' deemed vital to the world's welfare. Describe one such international effort, the type of pressure utilized and the outcome.

3.) In a world with an increasing population and food needs, some governments see genetically modified crops as security against mass starvation. Discuss the reasoning behind the recent protests against genetically modified crops and suggest what an alternative plan of action might include.

Outcomes/Competencies:

Students should develop a clearer understanding of the ongoing search for balance between economic development and environmental integrity. Students should begin to see that compromise is often the only recourse in thwarting total environmental degradation and also that survival of the human species is as dependent on the well-being of the natural environment as the survival of the natural environment is on the goodwill of the human species.

IV. Human Rights and Social Justice

Resources:

Internet:

Globalization and Human Rights http://www.pbs.org/globalization
Women's International League for Peace and Freedom
www.wilpf.int.ch~wilpf/globalization_toc.htm

Printed:

Conger, Lucy. "A Fourth Way? The Latin American Alternative to Neoliberalism." Global Issues 00/01. McGraw-Hill, 2000.
de Jesus, Carolina Maria. Child of the Dark. NAL, 1965. (Beyond All Pity/UK)
Eckersley, Richard. "Is Life Really Getting Better?". Global Issues 00/01.

McGraw-Hill, 2000.

Eakin, Marshall. Chapter 2, "The Brazilian Archipelago," pages 67 102 in Brazil: The Once and Future Country. New York: St. Martin's Press, 1998.

Fernandez, Florestan. The Negro in Brazilian Society.

Freyre, Gilberto. The Masters & the Slaves: A Study in the Development of Brazilian Civilization. California: University of California Press, 1986.

Hemming, John. Amazon Frontier: The Defeat of the Brazilian Indians. Pan Macmillan,

Perlman, Janice. The Myth of Marginality: Urban Politics & Poverty in Rio de Janeiro. California: Univ. of California Press, 1976)

Prado Junior, Caio. The Colonial Background of Modern Brazil. California, 1967.

Film:
Pixote by Hector Babenco

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Ligia Mefano, Escolar Municipal Presidente Joao Goulard (teacher of at-risk comm.)
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Key Concepts:
Transparency
Cronyism
Nepotism
Perceived poverty vs. desperate poverty
Equal access
Culture vs. universal human rights

Discussion Questions and Study Tasks:

Students will write a 5-10 page response to one of the following questions, but should be prepared to answer in essay form all he question should they appear on the final exam.

1.) Briefly describe the major ethnic groups in Brasil, their location, and current social/economic status in general.

2.) Explain the arguments supporting and contradicting the claim that Brasil is a true melting pot.
3.) In what ways might racism be seen as better or worse in Brasil than in the United States?
4.) How can cultural practices and values be reconciled with basic human rights? Provide specific examples.
5.) Explain how a universal demand for transparency (driven by global economics) helps bring about social change. Use concrete examples.
6.) Describe in detail several grassroots projects aimed at helping with the social/economic/political integration of 'disaffected groups' within one developing country.

Outcomes:

Students will develop a sense for the complexities behind the race issue in a country like Brasil while also clarifying their understanding of social justice/race issues in the United States. By analyzing the clashes between traditional values/practices and universal human rights, students will develop a better sense of their own values. Students will also come away with a better idea of the difficulties in solving major issues – that what might look like a simple solution may set off another set of problems.

GAYNELL SHERROD

US DEPARTMENT OF EDUCATION
FULBRIGHT-HAYS SUMMER SEMINAR 2000

BAZIL 500 YEARS: CROSSING BOUNDARIES,
FROM CABRAL TO THE THIRD MILLENIUM

AN INTERDISCIPLINARY CURRICULUM MODEL FOR DANCE AND PHYSICAL EDUCATION

Suggested Unit Title:

Introduction To Capoeira: Dance of Liberation, Sport of Community

Submitted by:
E. Gaynell Sherrod, Ed.D.

Submitted to:
The Brasil Fulbright Commission

Date Submitted:
December 15, 2000

The Process

This project is in two parts. The first part was a lecture-presentation that was presented before a group of New York City public school's District Arts Coordinators. The presentation was supported and in part funded by the New York City Board of Education's (NYCBOE) Arts Education Office and the Project ARTS Initiative. (See accompanying photos and floppy disc.) The second part of this project is this curriculum unit.

As a Pedagogue and the Director of Performing Arts with the NYCBOE, I am a liaison between the District Arts Coordinators and New York City public schools. In this capacity I was particularly concerned that the District Arts Coordinators were introduced to my research in Brasil, the Fulbright-Hays Summer Seminar Program and how these projects could advance their educational aims for grades K-12 instruction. More specifically, I wanted to illustrate how Capoeira as an art form and as a physical activity could enrich schooling in several curricular areas, in the arts – dance and theater, in sports – physical education, and as an interdisciplinary subject incorporating ethnic studies, Latin studies and Afro-Caribbean studies.

The lecture-presentation occurred on Thursday, November 9, 2000, 11:15-12:05pm. The presentation lasted 50 minutes before an audience of about 45 New York City public school educators. I designed the presentation using a multi-media format, which consisted of a power point lecture with digital projected photos taken in Brasil, a live capoeira demonstration by ABADA Capoeira, directed by Mestre Edna Lima, a display of books and materials on capoeira from Brasil, and a Q&A session. All members of the audience were provided with a synopsis of the research process and of the curriculum unit. The following document is a curriculum guide and outline for units of study on capoeira as a dance- or PE-centered course. Although this model was designed for the high school student population, it can be adapted for an older group, college students, or for younger children, grades 2-8.

Attached to this document are materials detailing the presentation, a copy of the attendance sheet and the agenda.

US DEPARTMENT OF EDUCATION
FULBRIGHT-HAYS SUMMER SEMINAR 2000

BAZIL 500 YEARS: CROSSING BOUNDARIES –
FROM CABRAL TO THE THIRD MILLENIUM

Research Project:

Interdisciplinary Curriculum for Dance and Physical Education

Unit 1:

Introduction To Capoeira: Dance of Liberation, Sport of Community

By:

E. Gaynell Sherrod, Ed.D.

Methodology:

The material for this unit of study was gathered over a period of several years of participant-observatory experiences in the United States and five-weeks of survey research in Brasil. This research was made possible through a Fulbright-Hays summer seminar award – July 5 to August 11, 2000. During the five-week period in Brasil, the researcher traveled to twelve cities and six states covering a large portion of the country's coastal regions from North to South. Material was gathered through several avenues, first, information was provided by Brasilian educators and scholars commissioned by the Fulbright-Hays Commission in Brasil, additional information was gathered through observation, informal interview and discussion with English speaking capoeiristas, and through the researcher's participation in capoeira activities.

The extensive travel was a key factor in determining the quality of the material gathered for this curriculum. On the one hand, the extensive travel provided the researcher with an overview of Brasil and its richness in cultural diversity and vastness in natural resources. It also allowed the researcher to see regional variations in the specific cultural form. On the other hand the short visits were limiting in scope and weakened the study. For example, first, the time spent in each location was very brief in terms of research and cultural examination. Second, few (in most cases none) capoeira organizations, practitioners, scholars and schools were identified and contacted prior to the researcher arriving to the community, and once in the community, the researcher did not have time to make connections. Third, due to time restraints the researcher met with capoeiristas independent of the Fulbright guides and at such times language was a barrier that hindered the research process.

Additionally, this curriculum unit only represents a fraction of the information available on Capoeira throughout Brasil. A more in-depth research study could generate more extensive and rigorous curricula models. I also believe that a cultural exchange between Brasilian and American educators to discuss culture and instructional methodologies would enhance the model by flushing out cultural biases and perceptions.

Rationale for the Curriculum Unit:

The purpose of this curriculum is many fold. First, it is designed to provide students of dance and physical education with a theoretical, kinesthetic and experiential introduction to a Brasilian African-based dance and music form. Second, with its rich blend of historical content and participatory activities, I see this curriculum as a viable vehicle for enriching traditional education models with culturally diverse content and ideas. Third, this Afro-Brasilian art form can provide dance education models with new ways of looking at movement and structuring choreographic ideas, and provide physical education models with broader perspectives on sport, recreation and physical activities.

Length of Unit:

This curriculum model is recommended for units of 10 weeks of lesson plans and movement activities. After each ten-week period, students' progress should be evaluated. After evaluation and assessment, students can proceed to the next level of study. Each ten-week unit should be designed to offer materials that increase in complexity and degree of comprehensiveness.

Grade Level:

This curriculum is designed for grades 9-12 and higher education, however it can be adapted for grades 2-8. It is designed to serve many populations, such as dance programs – both majors and non-majors – in grades 9-12 and higher education, high school physical education programs, movement classes for grades 2-8 and physical education classes for grades 2-8.

Key Pedagogical Questions to Guide Student Learning and Focus the Objectives:

- What is Caopeira?
- What are the fundamental kinesthetic elements of Capoeira?
- What is the history of Capoeira?
- What is the function of Capoeira in contemporary societies?
- What is Angola Style Capoeira?
- What is Regional Style Capoeira?
- What are the differences between Angola and Regional?
- What is the basic movement vocabulary of capoeira?
- What is the basic language and terminology of Capoeira?
- What is the music of Capoeira? Its instruments? The songs? The rhythms?

Dance:

- How does the student create new dance and choreographic design using capoeira vocabulary?
- How does the kinesthetic ideas of capoeira, such as partnership interplay and improvisation, falls, weight support and weight shifts, and balance lend themselves to the dance training and the creative process in dance?

Physical Education:

- What are the skill indicators and measures of good "play" in the roda?
- Are the movements (vocabulary) of capoeira comprised of natural shapes and ideas?
- Are the movements (vocabulary) of capoeira comprised of artificial shapes and ideas?
- What are some of the key anatomical benefits for studying capoeira?

Learning Objectives:

- Student will be able to perform first level of basic Capoeira vocabulary
- Student will be able to read, write and define (Portuguese) terms of Capoeira

- Student will be able to recognize the basic differences between Angola and Regional Styles
- Student will learn through basic research, discussion and practice some of the regional variations of the ways capoeira (Angola and Regional) is played in Brasil
- Dance Student will be able to create/compose dance phrases employing Capoeira movement vocabulary
- PE Student will be able to "play" in the roda demonstrating technical ability, agility and strategic thinking skills
- Student will be able to "play" in partners using the fundamentals of Capoeira to improvise, thus engaging in a challenging, rigorous and creative dance-fight

Learning Standards To Be Addressed:

NEW YORK STATE LEARNING STANDARDS FOR THE ARTS

- Standard 1: Creating, Performing, and Participating in the Arts

Students will actively engage in the processes that constitute creation and performance in the arts (dance, music, theatre, and visual arts) and participate in various roles in the arts.

- Standard 2: Knowing and Using Arts Materials and Resources

Students will be knowledgeable about and make use of the materials and resources available for participation in the arts in various roles.

- Standard 3: Responding to and Analyzing Works of Art

Students will respond critically to a variety of works in the arts, connecting the individual work to other works and to other aspects of human endeavor and thought.

- Standard 4: Understanding the Cultural Contributions of the Arts

Students will develop an understanding of the personal and cultural forces that shape artistic communication and how the arts in turn shape the diverse cultures of past and present society.

NEW YORK STATE LEARNING STANDARDS FOR HEALTH AND FITNESS

- Standard 1: Personal Health and Fitness

Students will have the necessary knowledge and skills to establish and maintain physical, participate in physical activity, and maintain personal health.

- Standard 2: A Safe and Healthy Environment

Students will acquire the knowledge and ability necessary to create and maintain a safe and healthy environment.

- Standard 3: Resources Management

Students will understand and be able to manage their personal and community resources.

Materials and Space:

To implement a Capoeira Physical Education class it is recommended that the institution (school or university) provide a dance studio, gymnasium or large unobstructed space with wooden floors, mirrors (optional), an audio system, and the following instruments: a berimbau, an atabaque and a pandeiro. If the floor is cement or tiled, then it is permissible to allow PE students to participate in rubber sole shoes or to place padding on the floor. Note, to implement a Dance-based Capoeira class under no circumstances should students be allowed to participate in bare feet on a cement floor.

Instruments:

- Atabaque – A large drum used in capoeira roda. The atabaque is played by hand and is similar to a conga drum.
- Baqueta – A wooden stick used to strike the berimbau wire to create the sound.
- Berimbau – A bow-like percussive instrument that determines the tempo of the music and for the capoeira game. There are three berimbaus, high (gunga), medium (medio) and bass/low (viola).
- Cabaca – A gourd that is dried out and filled with seeds. The cabaca creates a rattle sound and is played in conjunction with the berimabau.
- Pandeiro – The Brasilian tambourine.
- CD's and tapes of capoeira music.

Procedures:

Scheduling. The curriculum should be divided into 10-week units of classes and activities on the theory and practice of Capoeira. The classes should meet at least twice a week for a single period or once a week for a double period depending on the school's scheduling structure.

Teachers. A seasoned dance educator or PE educator with some capoeira training should teach the course. Over the course of the 10-week period a trained Capoeirista is to be employed as a teaching artist to support the instruction provided by the regular teacher.

Most of the instruction is to take place in the designated classroom(s), however, the class should attend outside capoeira activities such as a batizado* ceremony to support and enhance the in-class instruction.

* Batizado = a baptism, a celebratory ritual in which capoeiristas are promoted in rank. This ritual brings the capoeira community together and it consists of an on-going roda, and performances of Samba and the Afro-Barsilian stick dance, Maculele.

Attire:

Traditionally capoeira students wear white drawstring pants and t-shirts. However, for the purposes of public education, students can wear sweat pants and T-shirts, dancewear, sports and active wear or any loose fitting clothing. Some capoeira mestres require that the students wear rubber sole shoes; others require that students are barefoot. For this curriculum, it is suggested that if the course is part of a dance curriculum that students are required to be barefoot, and if it is part of a PE curriculum that the instructor decides whether or not the students should wear shoes.

Class Structure:

- Warm-up. For dance-centered instruction the warm-up should be consistent with the aims of dance training. For PE-centered instruction the warm-up should be at least ¼ or more of the class period.

- Center-Floor. The over-all aim for center-floor work is to develop skill level. These activities may consist of 1) repetitious movement drills to teach the basic vocabulary, 2) partnering drills to practice movement and vocabulary and to teach improvisation and partnering skills, 3) across the floor or traveling drills for more intensive practice of the above, and 4) a variation or combination of the above three formats.
- Playing.* Have students pair off and "play" according to the instructor's learning objectives. Students are to switch partners as often as possible given the timeframe of the class.
- Creating Dance Phrases. For dance-centered instruction, the student will use the capoeira vocabulary as a framework to create new dance phrasing by embellishing and manipulating the material through the use of dance concepts. Examples of such dance concepts would be level and directional changes, time and tempo variation, stylization and vary energy dynamics, to name a few.
- The Roda. Class should always end in a roda or least entail a roda session. The roda is when the group forms a circular formation at which point each capoeirista (student) is given the chance to play. In the roda students learn the songs, rhythms and instrumentation of capoeira. Additionally, in the roda each student is given the chance to learn to play the various instruments and the group in songs. Skillful play in the roda is based on technical ability, improvisational skills, creativity and resourcefulness.
- Closure. Capoeira class always closes with a ritual that evolves form the roda whereas the tempo of the rhythm increases while the group travels counter-clockwise maintaining the song and hand clapping. The person who is leading the song will bring the session to closure by ending the song.

* To Play = to dance-fight with a partner using the capoeira vocabulary and techniques.

Student Assessment/Evaluation Process:

Grades 9-16 Observatory – Teacher observes and evaluates student's performance

Written test – Student's understanding and use of the terminology
Journaling – Student's accounts and self-evaluations
Peer Observation and Feedback – Student's choreographic projects
Peer Observation – Student's participation in the Roda

Grades 5-8 Observatory – Teacher observes and evaluates student's performance
Written test – Student's understanding and use of the terminology
Journaling – Student's accounts and self-evaluations
Peer observation of student's choreographic ideas
Peer Observation – Student's participation in the Roda

Grades 2-4 Observatory – Teacher observes and evaluates student's performance
Written test – Student's understanding and use of the terminology
Journaling – Self-expression through drawings and illustrations
Peer Observation – Student's participation in the Roda

Additional Resources:

New York City is a wonderfully unique place to offer capoeira instruction in the public schools because it is one of the few cities in the United States that have established capoeira organizations and some of the finest Mestres outside of Brasil. Two Capoeira organizations with branches in the New York City area, which would be associated with this curriculum, are the Angola Capoeira Academy and the Abada Capoeira Association. The two groups offer quality teaching in the two distinct areas of capoeira – Angola and Regional.

References:

Capoeira, a Brazilian Art Form: History, Philosophy, and Practice. By Bira Almeida (1986)

Capoeira: A Martial Art and a Cultural Tradition (African Diaspora). By Jane Atwood, C. D. Dawson (1999)

The Little Capoeira Book. By Nestor Capoeira, Alex Ladd (Translator) (1995)

Ring of Liberation: Deceptive Discourse in Brazilian Capoeira. By J. Lowell Lewis, Robert F. Thompson (1992)

The Dream Makers: Creative Approaches to the African American Heritage. Edited by Anita Manley and Cecily O'Neill (1997) Heinemann

Film. *Dancing! "New Worlds, New Forms".* WNET, 1993.

Resource Centers in the New York City Area:

Abada Capoeira
ednalima@abadacapoeira.com

The Capoeira Angola Academy
104 West 14th Street
New York, NY 10011

The Capoeira Foundation
246 West 38th Street
New York, NY 10018

The Caribbean Cultural Center
408 West 58th Street
New York. NY 10019

BOARD OF EDUCATION OF THE CITY OF NEW YORK
Harold O. Levy, *Chancellor*
Arts Education Office
110 LIVINGSTON STREET · RM 340 · BROOKLYN, NY 11201
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Project ARTS Coordinators' Meeting
The Morgan Library
29 East 36th Street
New York, New York
November 9, 2000 • 8:30AM – 3:00PM

AGENDA

8:30 – 9:00	**Registration and Continental Breakfast**
9:00 – 9:15	**Welcome and Update** Sharon Dunn and Staff from the Arts Education Office
9:15 –10:00	**Reports from the Field** Election Day Professional Development: A Conversation Studio in a School Saturday Series
10:00 – 10:15	**El Museo del Barrio** Miriam De Uriarte, *Director of Education*
10:15 – 10:30	**Ezra Jack Keats Foundation** Deborah Pope, *Executive Director*
10:30 – 11:00	**American Ballroom Theatre** Pierre Dulaine, *Director*
11:00 – 11:45	**Fulbright Summer Seminar Research Presentation** *Capoeira: Dance of Liberation, Sport of Community* E.Gaynell Sherrod, Ed.D., *Director of Performing Arts*
11:45 – 11:50	**New York City Opera** Paul L.King, *Director of Education*
11:50 – 12:00	**SRA/McGraw-Hill** Nancy King, *Sales Representative*
12:00 – 1:00	**Lunch**
1:00 – 1:45	**Introduction to The Morgan Library** William Appleton, *Director of Public Programs*
1:15 – 2:00	**Self-Guided Tour of The Morgan Library**
2:00 – 3:00	**High School Arts Curriculum Discussion** Barbara Gurr, *Director of Visual Arts*

A very special thank you is extended to The Morgan Library for graciously hosting our meeting and to Nancy King, SRA/McGraw-Hill, for providing our lunch.

Fulbright Summer Seminar Research Presentation
Interdisciplinary Curriculum for Dance and Physical Education

Unit 1:
Introduction To Capoeira: Dance of Liberation, Sport of Community

By:	E. Gaynell Sherrod, Ed. D.
Guest Artist:	Edna Lima, Founder/Director of Abada Capoeira
Presented to:	New York City Board Of Education Educators: Staff of Arts Education Office and District Arts Coordinators
Location:	The Pierpont Morgan Library 29 East 36th Street (at Madison) New York City
Date/Time:	Thursday, November 9, 2000 11:15am-12:00noon

Format:	Opening Lecture	5 minutes
	PowerPoint Slide Presentation	10 minutes
	Video Presentation	5 minutes
	Capoeira Demonstration	10 minutes
	Audience Participatory Activity	10 minutes

Format for Capoeira Demonstration

Time Frame: 20-25 Minutes

- Show and introduce basic instruments,
- Ask for Volunteers to join in the demonstration,
- Demonstrate or TEACH basic vocabulary such as Ginga, Esquiva, Negativa, a Meia Lua de Frente, Au ...
- Demonstrate or TEACH how knowing the basics allow for "freedom" in the interplay between players,
- Form a "Roda" with audience and teach them a song with claps,
- Invite participants to "play."

New York City Board of Education

November 9, 2000
The Morgan Library
Sign In Sheet

Project ARTS Coordinator's Meeting

District	Name	Mailing Address	Telephone	Fax	Preferred Email
11	Rina Katz	1250 Arnow Ave Bx NY 10469	718 904 5529	718 881 2029	rinamgron @ aol
22	Paul KAPLAN	2525 HARING ST. BROOKLYN . NY 11235	(718) 368 8089	718- 368 8072	ARCHIMAVIN @aol.com
17	Marilyn R. Reid	11238 19 Duryea Pl Bklyn	718-826 7841	718·826 7955	
18	NANCY SALVO	753 E. 100 ST BRLYN. NY 11236	718 9275118	718 9275106	
12	Nula Steiner	C.S. 102 1827 ARCHER ST BRONX 10460	718 X404 792 4003	718 409 2626	CREEBIT@ aol.com
5	Joan Beckett	433 West 123rd St New York, NY 10027	(212) 769-7553	(212) 769-7550	Jbeckett @tbsedu
8	Fred Spinowitz	1063 North Ave New Rochelle NY 10804	914/632-9794	718/409 8185	
24	Joseph Piro	8000 Cooper Avenue Glendale NY	718 417-2676	718- 417-2332	Jmp170@ columbia.edu
30	Bill Kasulis	49-05 20th Ave J HEIGHTS 11370	718 777·4721	777·4653	
12	Doris Corder	1000 Jennings Bx NY 10460	718 328-2310 ext. 529		

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November 9, 2000 Project ARTS Coordinator's Meeting

New York City Board of Education

The Morgan Library

Sign In Sheet

District	Name	Mailing Address	Telephone 718	Fax 718	Preferred Email
08	Howard Katzoff	650 White Plains Rd BX	409-8110	409 8811	
7	Charles Paull	215 Heywardst Bk	302 (718) 7683		
20	FRAN FERRIER	1031-59th ST BKLYN	718 692-5217	718 692-5610	fferrier @juno.co
31	Maria Palm	715 Ocean Terrace	(718) 390-1441	(718) 390-1593	
2	CAROL SLOCOMBE	333 7th Ave NYC	212 330 9415	212 330 7480	
75	Abew Buch	400 1st Ave	(212) 802-1519		
#3	Henry Chapin	154 W93 10025	212-678 5862	531 2504	
16	D. Echoles Conway	1010 Lafayette Ave. Brooklyn, 11221	(718) 574 2872	(718) 574-2866	
27	Barbara Rudnick	82-01 Rockaway Blvd Ozone Park, NY 11416	718 642-5768	718 642-5709	
MHS	Terryl Donovan	122 Amsterdam Ave NY 10023	212-501-1204	501-1174	

New York City Board of Education

November 9, 2000
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Capoeira: Dance of Liberation, Sport of Community

- Capoeira can be “loosely” defined as dance, ritual, game, or a fighting sport
- There are two distinctive styles: Angola and Regional – (R = H sound)
- The Angola style is the oldest form
- The Regional style is the newer form

Angola and Regional

- According to sources, the name Angola Capoeira is attributed to its African origin in the Angola region of West Africa
- Accordingly, the name Regional Capoeira basically means "regional" and is a reference to its contemporary Brasilian characterization

Styles of Capoeira

- According to some scholars, Angola Capoeira is the oldest form (in the Americas) and has more African retentions
- In Angola Capoeira the “game” is played from a very low (horizontal) stance and thus the movements are closer to the ground
- The “player” has more improvisational freedom and uses more “swing” in the ginga

Styles of Capoeira

- According to some scholars, Regional Capoeira is a contemporary manifestation, created for the dominant cultural structure
- Regional's instruction is more regimented
- Its form incorporates other martial arts, high leg kicks and spinning kicks
- The game is played in a more up-right (vertical) stance than in the Angola style

The Origins of Capoeira

- It is difficult to date the origins of Capoeira
- Some sources attribute its origins to ancient Africa
- Some sources date its manifestation in Brasil as early as the sixteenth century
- Some sources assert that although it has African retentions, it was created on Brasilian soil

The Instruments of Capoeira

- The *Berimbau* = a bowed string instrument

Bow wood = verga
Wire = arame
Stick = vaqueta
Gourd = cabaca
Stone or coin = moeda
Rattle = caxixi

Instruments of Capoeira

- The *Pandeiro* = a hand-held percussive instrument similar to a tambourine
- The *Atabaque* = standing drum, varies in height, similar to the bata or conga drum
- The *Agogo* = iron "cow bell" played with a stick

MARY E. SNETHEN

Brazil 500 Years:

Crossing Boundaries From Cabral to the Third Millennium

(July 7 – August 12, 2000)

Mary E. Snethen
Sprague High School
Salem, Oregon
November 25, 2000

Lesson Plan

Homework – written portion of assignment.

Time needed for plan – 55 – 80 minutes in computer lab depending on skills level of students.

Objectives: The student will:
1. Compare and contrast 4 large nations
2. Develop internet research ability

Materials:

- Internet access
- Handout comparisons and contrasts

1. Ask students to work with a partner to create a chart to compare apples and oranges. The chart should be two over lapping circles with contrasts being in the outside sections and comparisons being in the center sections. Have one partner put their chart on the board.
2. Briefly discuss the contrasts and comparisons. Ask students what they would use as a base to compare nations.
3. Pass out the worksheets and have students complete the project working in teams.
4. Discuss the comparisons and contrasts.

Name ____________________

Comparisons and Contrasts

Date ____________ per ______

Using web sites for each nation complete the chart. *For each section labeled N/S find the statistic for the Northern/Southern region.*

	United States	Brazil	South Africa	India
GNP/ Capita	N S	N S	N S	N S
Population				
Population Growth rate				
Total pop. under 19				
Life expectancy	M F	M F	M F	M F
Literacy rate	M F	M F	M F	M F
Inches of Rain	N S	N S	N S	N S
Latitude Longitude (from – to)				
Mineral wealth				
Area Sq./miles				
Miles paved roads				
Kilowatts energy used				
Major imports				
Major exports				

Using the information from the chart, write 5 comparing statements (complete sentences) for each of the following categories:

A. People

1.

2.

3.

4.

5.

B. Geography

1.

2.

3.

4.

5.

C. Infrastructure

1.

2.

3.

4.

5.

Using the information from the chart, write 5 contrasting statements (complete sentences) for each of the following categories:

A. People

1.

2.

3.

4.

5.

B. Geography

1.

2.

3.

4.

5.

C. Infrastructure

1.

2.

3.

4.

5.

Lesson Plan

Homework – work on Brazil Newspaper

Time needed for plan

1. Four eighty-five minute class periods in the library/computer lab. If possible allow 2 weekends before the project is due.
2. Break up the class work by showing video Emerging powers – Brazil (Wall Street Journal Video 1996) for one class period.

Objectives: The student will:

1. Examine the political, economic, social, religious, historical and geographical/environmental issues of Brazil
2. Compare and contrast Brazil to the United States.
3. Analyze the different perspectives on how Brazil's issues may be solved.
4. Create a newspaper using Microsoft Publisher from the research data collected on Brazil

Materials:

- Internet access
- Handouts Publisher Topics and Newspaper on Brazil

1. Divide the class into groups of three or four students.
2. Pass out handouts on the assignment and discuss
3. Take students to the computer lab/library for research
4. Each student needs to show the teacher at some point in the last half hour of the class what they accomplished that period for the library grade. (See evaluation form)

Evaluation of Brazil Newsletter

Student ______________________________

Group members ____

	Points earned	Possible points	Teacher comments on analysis and detail
Effective use of library time			
Research data in folder			
Group cooperation in division of labor and completion of task.			
Overall group grade a. Large title b. Names c. 5 questions d. General appearance			
Pictures/maps			
Charts/graphs			
Articles			
totals			

Newspaper on Brazil

I. The goals of this assignment are to:
    A. Examine the political, economic, social, religious, historical and geographical/environmental issues of Brazil
    B. Compare and contrast Brazil to the United States.
    C. Analyze the different perspectives on how Brazil's issues may be solved
    D. Create a newspaper using Microsoft Publisher from the research data collected on Brazil.

II. Assignment organization

A. Divide the workload amongst your group. Each group needs to fill out a task list and turn it into the teacher at the start of the project.

B. Each member is to research and prepare his or her section of the newspaper. Each member needs to create at least one of the maps/pictures, charts/graphs and articles for a minimum 75% grade. The more complete the analysis and the greater number of articles, the higher the grade that can be earned. The goal is quality work, not quantity.

C. Each member is to create a file folder in the assigned file on the computer showing all data collected on the Internet.

III. Newspaper Criteria

A. Large title

B. Five pictures and three maps with captions that state the significance of the picture or map.

C. Four charts or graphs comparing the US and Brazil statistically using topics taken from the outline on Brazil. Include a written analysis under each chart or graph.

D. Five articles chosen from topics listed in the topics on Brazil handout.

E. An analysis of how the problems/issues, which appear in your research on Brazil, may be solved. Apply the data used in comparing and contrasting Brazil with the United States to possibilities for problem solving in Brazil. This analysis should appear through out your newspaper in the various sections.

F. Full names of each group member must appear in a box on the front page. Individual names appear as a by-line on the task prepared by each individual.

G. Remember- the above criteria set the minimum for a C grade. A's and B's are earned by going "above and beyond" the minimum criteria.

IV. Additional information

A. Each group must write and turn in to the teacher 5 questions from its Newspaper.

Possible Newspaper topics

I. Political
  - A. Current leadership
    - 1. President and vice-presidential
      - a. Election
      - b. Platform
      - c. Duties
    - 2. Congressional make up and duties
    - 3. Court system
      - a. Make up of court system
        - 1) National v. state courts
        - 2) Supreme Court issues
          - i. Judge Denise Frossard on attacking organized crime
          - ii. Human rights
  - B. 1950 – 1990 leaders
    - 1. Dictatorships
    - 2. Influence on current government
  - C. Growth of democracy through Constitutional requirement of representation of "minorities."
    - 1. Number of women in Congress
    - 2. Regional power – "north v. south"
    - 3. People of non- European ancestry representation
  - D. State and local government

II. Economic
  - A. Export processing zones/ foreign investment
    - 1. Labor issues
    - 2. Environmental issues
      - a. Clean air
      - b. Erosion
      - c. Water issues
      - d. Companies
        - 1) Ford
        - 2) Mercedes
        - 3) Monsanto
        - 4) Veracil
  - B. Inflation
    - 1. Current history of the Reals
    - 2. Stability of exchange rate
    - 3. International debt
  - C. Infrastructure issues
    - 1. Communication issues
      - a. Cell phone usage

      b. Internet usage
      c. Newspapers
      d. Electrical energy
         1) Production
         2) Privatization of distribution
   2. Sewage treatment plants
   3. Transportation
      a. Airport remodeling
      b. Railroads
      c. Ports
      d. Freeway system
   4. Buildings
      a. Private homes
      b. Government subsidized apartments
      c. Land ownership
      d. Favelas
D. Farming
   1. Slash and burn agriculture
   2. Genetically altered grain production
   3. Wine production
   4. Coffee and Chocolate production
E. Tourism
   1. Rio de Janeiro
   2. Eco Tourism
   3. H. Stern

III. Social
a. Women's issues
   1.Marriage age
   2.Births by cesarean section/ number of children
   3. Divorce rates and child support
   4. Education opportunities
   5. Day care availability
   6. Possible website http://www.cfemea.org.br
b. Medical care
   1. Vaccinations
   2.Outbreak of dengue fever in Fortaleza
   3.Malaria
   4.Hospital/doctor availability
F. Education
   1. Government website http://wwwcfemea.org.br
   1. Public schools
   2. Private schools
   3. Learning English as a second language
   4. Adult education
   5. University education
G. Music/Theater

        1. Carlos Gomes
        2. Bossa Nova
        3. Capoeira and berimbau
        4. Cinema – Gramado movie festival
    H. Museums/cultural centers
        1. Sao Luis as UN cultural city
        2. Fortaleza
            a. Centro Dragao do Mar de Arte Cultura
            b. Antonia Bandeira
            c. Raimundo Cela
        3. Belem
        4. Sao Paulo
        5. Ouro Preto
            a. Churches and museums
            b. Art of Aleijadinho

    I. Architecture
        1. Religious
            a. Churches in Ouro Preto
            b. Cathedrals in Brasilia
            c. Tiradentes
        2. State
            a. Brasilia
                1) Design of city
                2) State buildings
            b. Sao Luis
            c. Sao Paulo Cultural Center
            d. Fortaleza Cultural Center
            e. Competition for the highest tower in the world
            f. Petropolis – imperial city
    J. Carnival
        1. Rio de Janeiro
        2. Salvador
        3. Sao Luis
    H. Soccer
IV. Geographical/Environmental
    A. Rainforest issues
        1. POEMA
        2. WEBSITES
           http://www.datanet.swnet.with.br/~poema
           powma@amazon.com.br
    B. Slash and burn agriculture
    C. Recycling
    D. Runoff during rainstorms
        a. Pollution of rivers and bays
    E. Use of sugar cane alcohol in gasoline

V. Religion
  A. Catholicism
  B. Candomble
    a. Or ixias and Yoruba
    b. Caua das Merdes and Museu do Negro Museum in Sal Luis
    c. Salvador
  C. Islam
  D. Protestant

VI. History
  A. Cabral and other explorers
  B. Rule under Portugal
  C. Rule under Monarchy
  D. "Runaway" slave communities (See "Quilombo")
    1. Discovery of Gold in Ouro Preto
    2. Immigration 1860 - 1920
      a. African
        1. Angola
        2. Congo and Ghana
        3. Nigeria and Benin
      b. Japanese
      c. European
        1. Italian
        2. German
    3. World War II allied participation

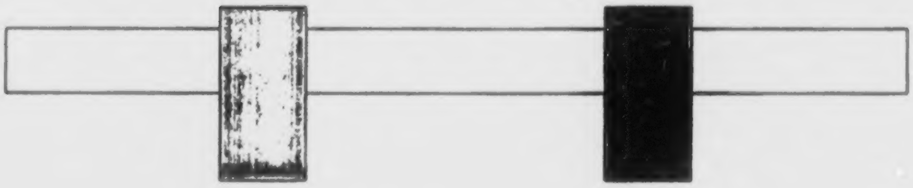
IGOR TOMIC

REPORT TO THE FULBRIGHT COMMISSION

THE SCOPE OF PRIVATIZATION IN BRAZIL

By Igor M. Tomic, Ph.D

St. John's University, New York



THE SCOPE OF PRIVATIZATION IN BRAZIL

By Igor M. Tomic
St. John's University, New York

Since private property is legally and ethically acceptable in most countries, one would think that under these circumstances private ownership of a firm would not cause alarm. Yet, in many countries when the idea of privatizing firms previously owned by the state was considered, there was a lot of resistance. It would appear that any changes in established structures are difficult to accomplish, even if similar structures already exist somewhere else in society. The causes for resistance to change are many, as it is always when a new path is chosen. Furthermore, different economic and political circumstances add complexity to any attempts to restructure an economy, making every country's experience unique in many ways. Observers from various countries would agree regardless of their point of view that experiences with privatization around the globe were not an easy nor painless process.

It was during the late 1970's that the idea of privatizing state owned enterprises (SOEs) began to get attention globally, as the role of government ownership was beginning to be reexamined. The cause of this concern was the large and growing deficits of the SOEs and their low productivity. This meant that the government had to provide an increased level of subsidies to support these firms, which was not sustainable over time. One way for the government to relieve itself of this burden was to sell the SOEs to the private sector, thus shedding itself of a major cause of deficits and improve productivity within the economy. Specifically, the early ideas of privatizing SOEs were seen to bring the following benefits:

- Government would not have the financial burden of managing various firms and therefore, focus on delivering other services
- Private ownership would manage firms more efficiently
- A privatized firm would pay taxes and thus add to the public revenues.

Governments in many countries owned a variety of businesses thirty years ago; In Brazil the Government ownership was rather high, over 90%, and therefore it faced the difficulties brought by increasing fiscal deficits, low productivity and inefficiency. A path had to be chosen to ameliorate these difficulties in order to avoid a complete collapse of the economy. Of the many ideas proposed, privatization of the Government ownership of the economy was accepted as one important factor in the restructure of the economy that would encourage future stability and growth. Privatization, now in its twentieth year, has been almost completed and it has restructured the Brazilian economy.

The objective of this paper is to capture the scope of privatization in Brazil, its complexity, and periods that varied in intent and intensity. While privatization began with slow and uncertain steps, it culminated in an unprecedented reach affecting all levels of government and a large variety of industries. This is a story of a complete restructure of a large economy combined with innovation and originality.

REEXAMINING THE ROLE OF THE STATE: BRAZIL IN THE 1970'S

Before the 1970's the Brazilian state had two basic functions: 1) to generate employment, especially through patronage, through the state owned enterprises that produced and traded goods and services and, 2) to decrease the cost of capital for the private sector through the investment in infrastructure. The emergence of the state as a producer of goods and services dated back to the 1930's, and from that time to the 1970's, state intervention in the market place expanded. Furthermore, delivering public services to its citizens was not viewed as a state responsibility.[1]

The reexamination of the role of the SOEs was most likely initiated in 1974 by the Minister of Finance, Eugenio Gudin who commented:

> " We live, in principle, in a capitalist system. But Brazilian capitalism is more controlled by the state than in any other country, except for those under communist regimes".[2]

This comment was followed by a series of newspaper articles that started a discussion concerning private enterprise and the role of the state. While this debate resonated well in the business community, it did not lead to any structural changes in the economy. This debate was overshadowed by two larger events: First, the SOEs were regarded at that time as national champions, and were seen as very important to economic development and national security. Second, the combination of the military rule and the oil crises (and harsh economic policies for adjusting to them) did not create a climate where state intervention in industry was to be reexamined immediately.

In Brazil, as in many countries by the end of the 1970's, it was evident that the inefficiency of the SOEs operations and the constant drain they caused on the government's resources had to be controlled. By the end of the decade, the National Program of Debureaucratization was designed to do just that by forming the Special Secretary of Control of State Enterprises (SEST) in 1979. SEST was charged with containing SOEs' expenditures by having the right to approve any new investments, imports or other spending. Among its various duties, SEST conducted a census of federal public institutions and in its report it identified 505 such entities with 268 being classified as SOEs. The SEST report also presented a plan for the state to reduce its burden by privatizing some SOE's. It identified 140 firms that could be privatized in the short term of which 50 companies were listed for sale. That began the first attempt toward privatization in Brazil.

AN UNCERTAIN BEGINNING: BRAZIL IN THE 1980'S.

The oil shock of the1980's had a terrible effect on the Brazilian economy and was accompanied by hyperinflation, as evidenced by a 0.3% growth of per capita GDP between 1981 and 1989 and accelerated inflation from 95% to 1,783 %.[3] The Cruzado

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[1] Costin, p. 166

[2] Pinheiro/Giambiagi p.7

[3] Ibid, p.8

Plan of 1986 was designed to combat inflation by freezing prices, but failed due to a continuing large public deficit and excessive increase in the money supply. The subsequent price freezes of 1987 and 1989 were not successful as well.

As recommended by SEST, process of privatization started in the period of 1981-1984 with the following result: Twenty companies were sold, one was rented, and other public institutions absorbed eight. The revenue from this early privatization effort totaled US $190 million. Privatization continued between 1985 and 1990 at a slow pace, eighteen companies were sold for US $533 million, another eighteen were transferred to state governments, two were incorporated into federal institutions and four were closed down.

The first decade of actual privatization was not hailed as successful by most observers; in 1989 the World Bank referred to it as a failure.[4] This harsh criticism was due to a weak political commitment to the process of privatization as exhibited by a lack of desire to alter state intervention in the economy. The strongest evidence to this criticism was the fact that several governments units absorbed a number of SOEs; just the opposite of what privatization is all about. However, the companies that were absorbed by the government had serious financial difficulties and under the current rules of privatization it was difficult to find buyers: This early stage of privatization was limited only to local buyers, only Brazilian citizens could participate. The severe recession also limited the financial ability of potential local investors, as did the absence of a well-functioning debt market; this limited the scope for debt financing in the corporate sector.

One could summarize the 1980's as a period of Brazilian history when privatization started, but without a strong commitment and the ability to carry it forward. At least, there was one positive item in the struggle the begin restructuring the economy: The government was kept from increasing its presence in the production of goods and services.

The Role of BNDES

The Brazilian Development Bank, BNDES, has played a significant role in the privatization process since 1980. Of the 268 SOE's identified by SEST in 1979, 76 were companies that were previously privately owned. Several of these companies were actually owned by BNDES, some through merger and some because they defaulted on their loans. Since these companies continue to show losses, a substantial amount of BNDES resources were used to manage them. BNDES on its own decided to end this burden and sell these companies. While this was a new and a challenging role that BNDES took upon itself, a fair system of how to privatize a company needed to be established.

The procedure developed by BNDES to sell these companies became a model for future privatization. Specifically the following items stand out in the BNDES method of privatizing a firm:

- Sale by public auction at a stock exchange
- Use consulting companies to propose a minimum price

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[4] World bank, p. 6

- Use an auditing firm to supervise each step in the process

The last two steps distinguish Brazil's privatization from other countries' experiences. It involves two consulting firms that have separate functions. The first consulting firm creates a financial model and assesses the value of the prospective privatized company in order to establish a fair minimum price. The second consulting (auditing) firm has a bigger role because it performs many other functions. In addition to conducting a similar financial analysis as the first firm did, it also analyzes various obstacles to privatization and proposes how to overcome them, identifies potential investors and finds a preferred method of selling the potential company. The dual search for a minimum price by independent agents deflects the criticism that the valuation of public assets is arbitrary and that they are given away cheaply to preferential buyers.

The major role BNDES has been playing in the privatization process was one of administering the National Privatization Fund [FND], in which the shares of companies to be privatized are deposited. As the administrator, BNDES manages, monitors and carries out the sale of companies included in the National Privatization Program [PND], in addition to providing financing.[5] BNDES is also charged with reporting detailed information about privatization to the public, thus promoting transparency of the privatization process.

Change in Understanding of the Effect of Privatization

By 1990, after its poor beginning in the 1980's, the effects of privatization on the Brazilian economy were better understood. Specifically, three significant impacts on the economy were expected as a result of privatization.

1. First, the changing role of the state was seen as one where the state should not engage in activities that the private sector could easily deliver. Rather, the role of the state should be focused more on education, health care, regulation and other quality of life issues.

2. Second, privatization was expected to have a significant fiscal impact:

    - Using the proceeds from privatization to retire public debt, since the interest debt payments were higher than the return the government earned as a shareholder in SOEs.
    - After privatization, no additional investments were needed to maintain SOEs, so that a growing stream of payments into the future is permanently eliminated. In some years, the cost of maintaining the steel and the power sectors were 2.5% of GDP!
    - The newly formed private entities will contribute by paying taxes and thus add to government revenues.

3. While the above fiscal benefits, although more detailed, were similar to the ones understood earlier, the third impact was considered important as well:

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[5] BNDES, Privatization in Brazil, pp.5-8

- Privatization would encourage more investment in the ex-SOEs and thus increase development of new technology, increase productivity and overall these companies would be more efficient.
- Privatization would strengthen the development of various equity or capital markets, which once strengthened, would be a source of new investment capitals.
- Privatization would increase competition, as some ex-SOE's could be divided into smaller independent units.[6]

PRIVATIZATION GATHERS MOMENTUM, 1990-1994

The economy struggled in the early 1990's, as inflation was difficult to contain. The inflation rate in was 84% per month and combined with that a possibility that the government could stop servicing its rapidly growing debt was becoming evident. These facts prompted the government to freeze assets in banks for 18 months, only to be released later in 12 monthly payments. While this policy initially slowed down inflation to about 20% per month by 1992, by 1995 inflation rate increased again to reach 40% per month.

Privatization, while better understood in the 1990 -1995 period, did not enjoy solid political support as evidence by the President Itmar Franco's open opposition to it at the beginning of his term (although he later changed his mind). In the privatization process, all activities originate in the office of the President; therefore, the role the President plays is most significant. Privatization continued, although slowly, but it became obvious that difficult economic conditions would limit inflows of capital to the economy.

In 1990, Law 8,031 was passed to create the National Privatization Program [PND] that continued to govern the privatization processes. The institutional structure of the National Privatization Program (PND) is made up of two principal agents: the National Privatization Council (CND), the decision-making organ, and the BNDES, the manager of the National Privatization Fund (FND). The National Privatization Council is the highest decision-making organ of the PND and is directly responsible to the president of the republic (in 1995 it substituted the Privatization Commission with similar functions).[7] The Council included the Ministers of Development, and Industry and Commerce (these first two act as presidents of the council), the Finance Minister, the Budget and Management Minister and the head Minister of the President's private office. In addition, a minister of a specific privatized sector would be invited to participate, if other Ministries were not representing it already. In case of privatizing financial institutions, the president of the Central Bank would be included (while the National Monetary Council would need to approve privatization in this area). Since BNDES is the manager of the privatization program, it participates in the Council as a member but with no voting rights.

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[6] Pinheiro/Giambiagi p.15

[7] www.bndes.gov.br/english/Priv8.htm, "Privatization" p.2.

While privatization in the early 1990's received more support, when compared to the 1980's, still there were obstacles to overcome:

1. Deteriorating financial health of many companies that were in the process of privatization led to renegotiation of shareholder's agreements, and

2. The legal safeguards that encouraged transparency and fairness in the privatization process initially caused delays due to many lawsuits that had to be resolved. In the case of USIMINAS (Usinas Siderurgicas de Minas Gerais S.A., integrated steel), the first company sold, the government had to settle 37 different lawsuits prior to its sale.

Companies that were privatized in the 1991-1994 period were involved in manufacturing, and most were in the steel, fertilizer and petrochemical sectors.

Between 1990-1994, the sales of privatized assets yielded about $11 billion as a result of sales of 23 enterprises. Just the sale of USIMINAS in October of 1991 doubled privatization proceeds when compared to the decade of the 1980's.[8] The sales were conducted by auctions, having a limitation for foreign investors. Initially foreign investors were limited to 40% of voting capital (unlimited to non-voting capital) and foreign capital had to remain in the country for 12 years. In 1992, these limits were revised: the 40% of foreign participation could be reviewed on a case-by-case basis and allowing participation up to 100%, with the 12-year limit reduced to 6. In this period for the first time the emphasis was placed on the use of cash in privatized transactions and the sale of minority stakes held directly and indirectly by the Government was allowed.

CHANGES IN STRUCTURE: BRAZIL SINCE 1995

Until 1994, the Brazilian economy was characterized by very high inflation. In 1994 the Finance Minister, Fernando Enrique Cardoso (and also the next president), proposed a "Plano Real" to basically defeat inflationary expectations by substituting the old currency for a "unit of real value" that later became a new currency known as the Real. This new currency was pegged to the US dollar and it restricted increases in prices for imported and tradable products. With Plan Real a significant reform of the role the government plays in society also occurred[9]. With this reform the state no longer the plays of producer of goods and services but instead it focuses on regulation (of natural monopolies) and competition. This reform consisted of three major issues:

- Expand the role of privatization
- Administrative reform
- Reorganize the social security system.

The Real Plan introduced new monetary stability that attracted for the first time a large number of foreign investors who joined in the ongoing process of privatization.

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[8] Brazilian Privatization Program, p.35

[9] For various reforms of the public sectors see Carneiro/Rocha

Foreign investments, until that time had been insignificant. Overall the first term of the Cardoso presidency (1994-1998) was characterized by an annual (not monthly) inflation rate of 8.2%, an expansion of GDP of 22.7% and an investment rate of about 17% of GDP. This was an amazing change in economic performance when compared to earlier periods and it resulted from a comprehensive nature of the reform and wide support it received from various political parties.

Addressing these issues was designed to remove the fiscal burden that the Brazilian Government carried for years. Attempting these structural changes was not a minor task, since much of the agenda called for constitutional amendments that in a democracy are never easy to achieve. In Brazil, a constitutional amendment requires two rounds of voting by at least a 60% majority in the Senate and House of Representatives' Justice and Constitution Committees. In the 1990's, 22 constitutional amendments were passed that facilitated privatization and the restructure of the Brazilian Government.

Expanding the Role of Privatization

The large deficits of the 1990's were a motivator to broadening and increasing the pace of the privatization program and encouraged fiscal discipline by using the proceeds of privatization to redeem public debt rather than to increase government expenditures. As the Asian crisis approached, and with it the attacks on various currencies, the large privatization activity was seen as a buffer or safety net that would minimize contagion effects.[10]. Privatization was again seen as an instrument that encouraged stability since for the first time it attracted a large inflow of foreign capital, as new players entered to the stock market. While the efficiencies and improved productivity from previous privatization efforts also spurred the process forward, privatization of public service companies became important as well in order to improve quality and service to Brazilian citizens.

Expanding privatization into other sectors of the economy made the process more complex which required a greater commitment and originality. In addition, the expansion of privatization would face more resistance from "deeply entrenched interests." After the sale of remaining manufacturing SOEs, privatization was to expand into a vide range of economic sectors such as mining, electricity, railways, ports, roads, telecommunications, water, sanitation, and banking. In 1995 the Nation Privatization Council substituted the Privatization Commission, consisting of members of few ministries that bought the management of the privatization further under the government's control and added more flexibility to the process. This accelerated the privatization process as some of it was carried directly through relevant Ministries such as, telecommunications and roads).

As the firms offered for sale were more attractive but also larger in size, financing needed to be arranged. The privatization currency, which typically was a variety of Government securities, was changing in favor of a larger portion in cash. The minimal portion paid in cash was between 10-30 % before 1994, and later it increased as more attractive companies were put up for sale. Financing privatization projects was not easy since Brazil enter the 1990's ranked in a non-investment category. To ease financing of many projects, the Government financed the borrowers directly or through BNDES. Foreign investor found Brazil attractive after 1995 and invested significant amounts in the country. In 1997 and 1998 foreign investments topped $20 billion dollars per year, which represented over 40% of privatization investment. [11] A large portion of foreign capital was directed to the privatization of the electricity sector. For example, 61% of capital came from foreign investors in the case of the Light Company (US $ 1,384 million), and reaching 100% (US$ 879 million) in the sale of Gerasul.

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[10] Pastore, p.33

The Government often awarded concession to private businesses that provided services to the public, and that process needed to be made more fair, competitive and transparent. As a result an important law was passed that regulated the various concessions with respect to public service. Concession Law 8,987 radically changed governing concessionaires and many business aspects with respect to concessions. It basically set general guidelines and other laws that were applied to specific industries (such as Law 9,074, in case of electricity). These were the essential elements of the Concession Law:[12]

- A system of penalties was introduced that was proportional to the fault of the perpetrated by the concessionaires.
- Allowed large consumers to choose their suppliers and thus ending previously legal local monopolies.
- The price charged to consumers became be an important criterion for selecting among bidders.
- All concessions to be awarded by a bidding process for a fixed term, to be renewed by another round of bidding.
- Prohibited public subsidies to concessionaires
- Consumers were encouraged to participate in the supervision process of the concession.

To privatize other sectors such as, roads, bridges, sanitation and to some degree railroads, was difficult since these areas do not enjoy a high return on investment. Therefore, a new approach was required in order for privatization to occur. As an example of a new successful approach, a model of the sale was formed that included output targets for a firm and specific investment plans. In addition, the model also required submitting a specific price that the public would pay for the product or service. Since the goal was to keep prices charged to the public reasonable, this was often the deal clincher.

Privatizing Firms Owned by Various States and Municipalities

In addition to privatizing companies owned by the federal government, the scope of privatization increased by a round of privatization among companies owned by specific states and municipalities. While the sale of federal companies eliminated the portion of the deficit caused by their ownership, large state deficits continued to grow as state-owned companies contributed to it. The contribution of enterprises owned by states or municipalities to the deficit can be seen in the Table 1 below:

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[11] BNDES, Privatization in Brazil, p. 6
[12] Pinheiro/Giambiagi p.16

TABLE 1

THE AMOUNTS BORROWED BY THE FEDERAL, STATE, AND MUNICIPALLY OWNED COMPANIES FROM 1994 TO 1998, EXPRESSED AS A PERCENTAGE OF GDP

	1994	1995	1996	1997	1998
Federal Companies	-1.66	-0.19	-0.12	-0.20	0.05
State or Municipal Companies	1.27	1.06	0.43	0.48	0.30
Total	**-0.39**	**0.87**	**0.31**	**0.29**	**0.35**

Source: Pinheiro & Giambiagi p.19.

As one can see from Table 1, during the late 1990's most of the total fiscal deficit created by SOEs came from the state or municipally owned companies. Therefore, it is not surprising that AS part of the macroeconomic goal to reduce deficits, it was important to arrest the deficits caused by individual states and municipalities. During the first term of Cardoon's Presidency, states enter debt negotiations with the Federal Government with the idea to encourage states to privatize various companies. It was proposed that state debt should be transferred to the federal government, with future state revenues serving as collateral. The attraction for the states was that they would pay a fixed 6% interest rate to the federal government, instead of a higher market rate. This transfer of debt was described as "federalization of state loses", and to compensate the Federal Government for these generous terms, State Governments were required to settle 20% of their debt through sale of their assets.[13] This condition was a major incentive for the states to privatize various firms and thus reduce their debt.

State banks were often used as the lender of last resort to finance state budgets; therefore it became important to terminate this relationship between the states and their state banks. Privatizing state banks was an obvious idea that would disrupt this relationship and eliminate an easy means of financing. Privatizing state banks helped to promote a healthier financial system by eliminating institutions that were usually inefficient and undercapitalized. As a result of this policy, some state banks were closed, some were transformed into development agencies and some were privatized.[14]

Similarly, state-owned power companies used their cash flows to finance budgetary expenditures unrelated to their core activities. On some occasions companies would buy energy from federal power generation companies without paying for it, thereby transforming a state deficit into a federal deficit. It was an easy source of funding since the Federal Government was not likely to shut off the power to a major city.[15]

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[13] Ibid, p. 19

[14] Barbosa, p.108

[15] Ibid, p.109

Administrative Reform and Social Security

Privatization was not the only structural change in the Brazilian economy in the late 1990's. Some of the changes were in response to the law passed in 1988 when constitutional issues were revisited that guaranteed public employees the right to retain their position after 2 years of work without regard to performance. The burden caused by this resulted in salaries for federal employees to increase from 3.9% of GDP in 1988 to 6.7% in 1995! On the state level the condition was actually worse. In 1997 the state public employees represent less that 6% of the total labor force, while the average state expenditure for public workers was 74 % of state revenues.[16] Some states needed to issue debt in order to pay state employees!

In this period, administrative reform programs were put in place as part of the changing structure of the economy, and specifically to lower increasing costs. The design of these programs was to provide greater flexibility in human resource management, examining the role of productivity, job stability, and setting a reasonable scale for adjusting salaries of civil servants - an important task since some of the states did not have enough revenues to meet payrolls of state employees. In order to improve public services, increase accountability and to reduce the fiscal burden, an effort was started for the decentralization of public services, creation of regulatory agencies, and a wider use of management contracts for providing public service by private parties.[17]

Reforming social security in Brazil is just as important as it is in most countries around the globe, where the resources devoted to it may be not enough to support the elderly. In Brazil, the milestone was the change from a concept of time service, based on the Italian system of "Carta del Lavoro", to a concept of contribution and minimum age as parameters for retirement. In addition, the partial benefit for early retirement was removed. These changes are expected to reduce the projected deficits for the social security system.[18]

THE SCOPE OF BRAZILIAN PRIVATIZATION

The purpose of this section is to show selected privatization data that provide a better sense of the scope of privatization in Brazil, and to point out some other elements of privatization not mentioned above.

In Table 2, the revenues or proceeds from privatization are shown on a yearly basis from 1991 to 2000, as well as the amount of revenues by sector as a percentage of the total revenue. From this Table one can observe that many industries were affected by privatization and that increases in the amount of privatization activity over the time period were substantial. To date, domestic investors invested more funds in privatized firms when compared to foreign investors. However, most of the increases in proceeds occurred after 1995, when foreign investors first started to participate in the privatization process. Table 3 shows the intensity and variety of foreign investors in the Brazilian privatization process. (Note that US $10.000 million equal US $10 billion).

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[16] McQuerry, pp. 1-2

[17] Carneiro/Rocha p. 48

[18] Barbosa, p. 108

TABLE 2

PROCEEDS FROM PRIVATIZATION BY YEAR AND SECTOR

1991 -2000

YEARLY PROCEEDS

PROCEEDS BY SECTORS

TABLE 3

PARTICIPATION OF FOREIGN INVESTORS 1991-2000
(US $ million)

Country	PND		State privatizations		Telecommunications		Total	
	US$ million	%	US$ million	%	US$ million	%	US$ million	%
USA	3,848.7	16.2	6,024	21,7	3,692	13.7	13,565.1	17.3
Spain	1	0.0	4.027	14.5	5,042	18.7	9,070	11.6
Portugal	1	0.0	658	2.4	4,224	15.7	4,882	6.2
Italy	-	-	143	0.6	1,220	4.5	1,362	1.7
Chile	-	-	1,006	3.6	-	-	1,006	1.3
Belgium	880	3.7	-	-	-	-	880	1.1
England	2	0.0	692	2.5	21	0.1	715	0.9
Canada	21	0.1	-	-	671	2.5	692	0.9
Sweden	-	-	-	-	599	2.2	599	0.8
France	479	2.0	196	0.7	10	0.0	686	0.9
Holland	5	0.0	410	1.5	-	-	415	0.5
Japan	8	0.0	-	-	256	1.0	264	0.3
South Korea	-	-	-	-	265	1.0	265	0.3
Argentina	-	-	148	0.5	11	0.0	159	0.2
Germany	75	0.3	-	-	-	-	75	0.1
Uruguay	0	0.0	-	-	-	-	0	0.0
Other	546.6	2.3	350	1.3	-	-	896.3	1.1
Foreign Participation	**5,867.6**	**24.7**	**13,653.9**	**49.2**	**16,011.1**	**59.3**	**35,532.6**	**45.3**
Total	**23,784.6**	**100.0**	**27,734.3**	**100.0**	**26,977.8**	**100.0**	**78.496,7**	**100.0**

Position at 10/17/00

Transferring of State Debt and Avoiding Monopoly

In the process of privatization not only was the ownership of a firm transferred from the Government to private sector by the sale of shares, but also a great amount of

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debt that existed within each company was transferred to the private entity. In Table 4 the amount of debt transferred is shown for each year:

TABLE 4

DEBT TRANSFERRED TO THE PRIVATE SECTOR BY YEAR
(US $ millions)

1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
374	982	1,562	349	625	669	3,559	1,082	133	8

In total, about $ 9.2 billion of the former government debt obligations were transferred to the private sector, and thus further improving the fiscal condition of the Government. Overall the total amount of revenues and debt transfer since the start privatization till Nov. 2000 is shown in Table 5:

TABLE 5

TOTAL PROCEEDS FROM THE PRIVATIZATION PROGRAM INCLUDING DEBT TRANSFER

Sale of state-controlled companies	US$ 27.38 billion
Debt transferred to the private sector	US$ 9.20 billion
Total	US$ 36.58 billion

From the data of securities' auctions in the 1991-2000 period several observations are noteworthy:

- Companies have offered shares of stock to employees; few offered 20% of total shares while most offered 10% or less. Employees purchased almost all the shares offered except in few cases. In total, as of June 30 2000, 158,647 employees participated in the purchase of shares, spending on average $4,609.
- When the sale of shares is classified by the type of investor, it is divided as follows: Non-financial firms 41%, foreign investors 17%, financial sector 15%, individuals 15%, and pension funds 12%.

The privatization process included elements of competition. Some were mentioned above with respect to the concessions to public services. Another example of encouraging competition was the privatization of the telephone system. In each region two companies won the right to operate, thus guarantying a duopoly rather than awarding a monopoly right to a single firm.

Complexities...

Despite its obvious success, the privatization process has been a complex undertaking and it did not move smoothly over the 20-year period. The various parts of he Brazilian society, "entrenched interests or otherwise, have been passionate about issues discussed in this paper. As democracy was reaffirmed since 1986, discussion about policy issues became more open. Each privatization effort in a new sector could be described by even the most indifferent observer as a serious battle, especially in cases of the regional monopolies such as Light Company in 1996 (electricity), and Telebras (telecommunications) in 1998. Companhia Vale do Rio Doce (1995) was the most difficult case, because it was an efficient company (the largest exporter in Brazil) to be privatized and for that reason it had no political support – recalling the phrase why fix something that works. The privatization of Vale became a daily battle in the press and in the courts, with the Government having to contest 217 lawsuits before privatization could proceed.

Privatized Companies and Their Sectors

In Table 6, privatized companies are listed by sectors in which they operate. These are privatized companies or companies that received concessions to deliver services to the public. Note that the various telecommunication companies that won bids for cellular service are not listed, although some are subsidiaries of the already listed companies.

TABLE 6

LIST OF COMPANIES IN THE NATIONAL PRIVATIZATION PROGRAM BY SECTOR

Steel: Usiminas, Cosinor, Aços Finos Piratini, Companhia Siderúrgica Tubarão, Acesita, Companhia Siderúrgica Nacional, Cosipa, Açominas;
Chemicals and Petrochemicals: Petroflex, Copesul, Nitriflex, Polisul, PPH, CBE, Poliolefinas, Deten, Oxiteno, PQU, Copene, Salgema, CPC, Polipropileno, Álcalis, Pronor, Politeno, Nitrocarbono, Coperbo, Ciquine, Polialden, Acrinor, Koppol, CQR, CBP, Polibrasil, EDN;
Fertilizers: Arafértil, Ultrafértil, Goiasfértil, Fosfértil, Indag;
Electricity: Light, Escelsa, Gerasul;
Utilization Hydroelectrical: Cubatão, Emboque, Irapé, Rosal, Campos Novos, Cana Brava, Ponte da Pedra, Porto Estrela, Queimado, Itapebi, Itumirim, Luís Eduardo Magalhães (ex-Lajeado), Pirajú, Santa clara, Barra Grande, Candonga, Ourinhos, Quebra queixo, Corumbá IV;

Line of Transmission:
Connection Norte-Sul II (grupo A); Connection Norte - Sul (grupo B); Connection Sudeste - Nordeste (grupo C); Itajubá - 3; Taquaruçu-Assis / Assis Sumaré;
Railroads: RFFSA-West Network, RFFSA-East Network, RFFSA-Southeast Network, RFFSA-Teresa Cristina Network, RFFSA-South Network, RFFSA-Northeast Network and the São Paulo Network;
Mining: CVRD - Cia. Vale do Rio Doce, Caraíba;

Ports: TECON1 (Santos), TECON 1 (Sepetiba), Paul Quay, Capuaba Quay, Roll-on Roll-off Terminal(CDRJ) and the Port of Angra dos Reis (CDRJ), Port of Salvador (CODEBA);
Financial: Meridional; Banespa;

Telecommunications (cellular bands not included): Telesp, Tele Centro Sul, TeleNorte Leste, Embratel;

Other Sectors: Embraer, Mafersa, Celma, SNBP, DATAMEC.

CONCLUSION

Within 20 years, Brazil has emerged as a country that has restructured itself in many ways especially in how goods and services are delivered to various markets. In the 1970's, it was the Government's role to provide goods and service to its population. Unfortunately, this model ran into difficulty placing Brazil in a serious financial distress and when accompanied by excessive growth of the money supply, new solutions were needed to resolve what seemed to be continuous and unsolvable difficulties. A serious change in policy, supported by many political factions was introduced with the Real Plan in 1995 that led to restrained growth of the money supply, administrative reform, and expanding privatization to many sectors.

The scope of privatization was large by any measurement and it restructured the economy from one where the government was the provider of almost all goods and services to one where private enterprise provides these services. The role of the Government with respect to business issues was reduced to regulation and promotion of sound business practices that encourage competition and transparency.

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Dear Prof. Marco Antonio and Ms. Rejania,

I cannot believe that already 4 months passed since our visit to Brazil. Please accept my best wishes to you and your families in the Year 2001, and I hope that you enjoy health and prosperity.

This note also gives me an opportunity to thank you and your wonderful crew for the memorable trip that only could result from your hard work. I do hope that you call on me if you come to New York or if you need some assistance in the future.

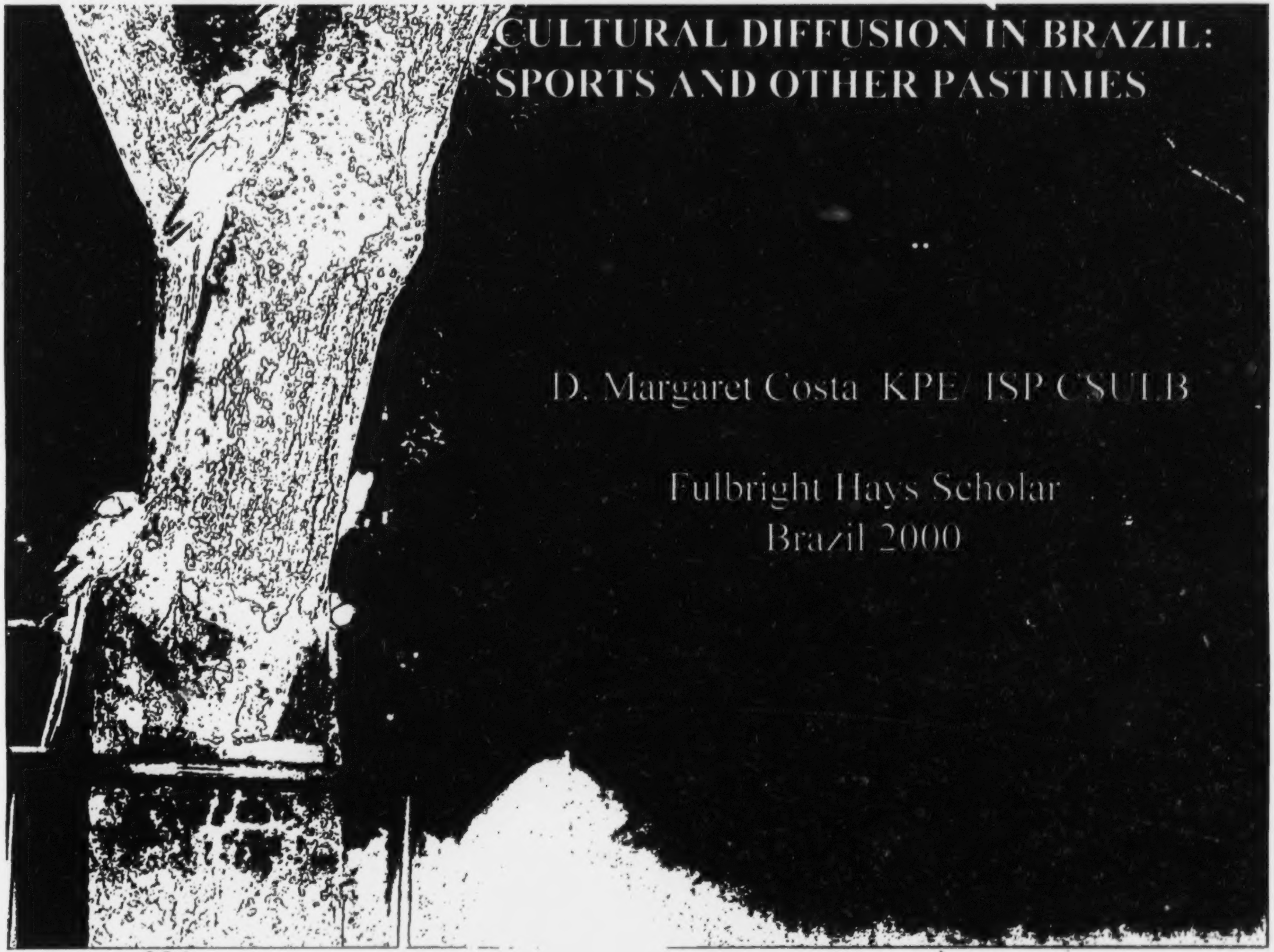
I am almost done with the fulbright report, it required a lot of reading - but that is not a surprise. The meetings I had in Brazil were helpful as was the information I received from BNDES.

With affection,

Igor Tomic

Please note my new e-mail address : itomic@nyc.rr.com

DWAN MARGARET TOOHEY-COSTA



CULTURAL DIFFUSION IN BRAZIL: SPORTS AND OTHER PASTIMES

D. Margaret Costa KPE/ ISP CSULB

Fulbright Hays Scholar
Brazil 2000

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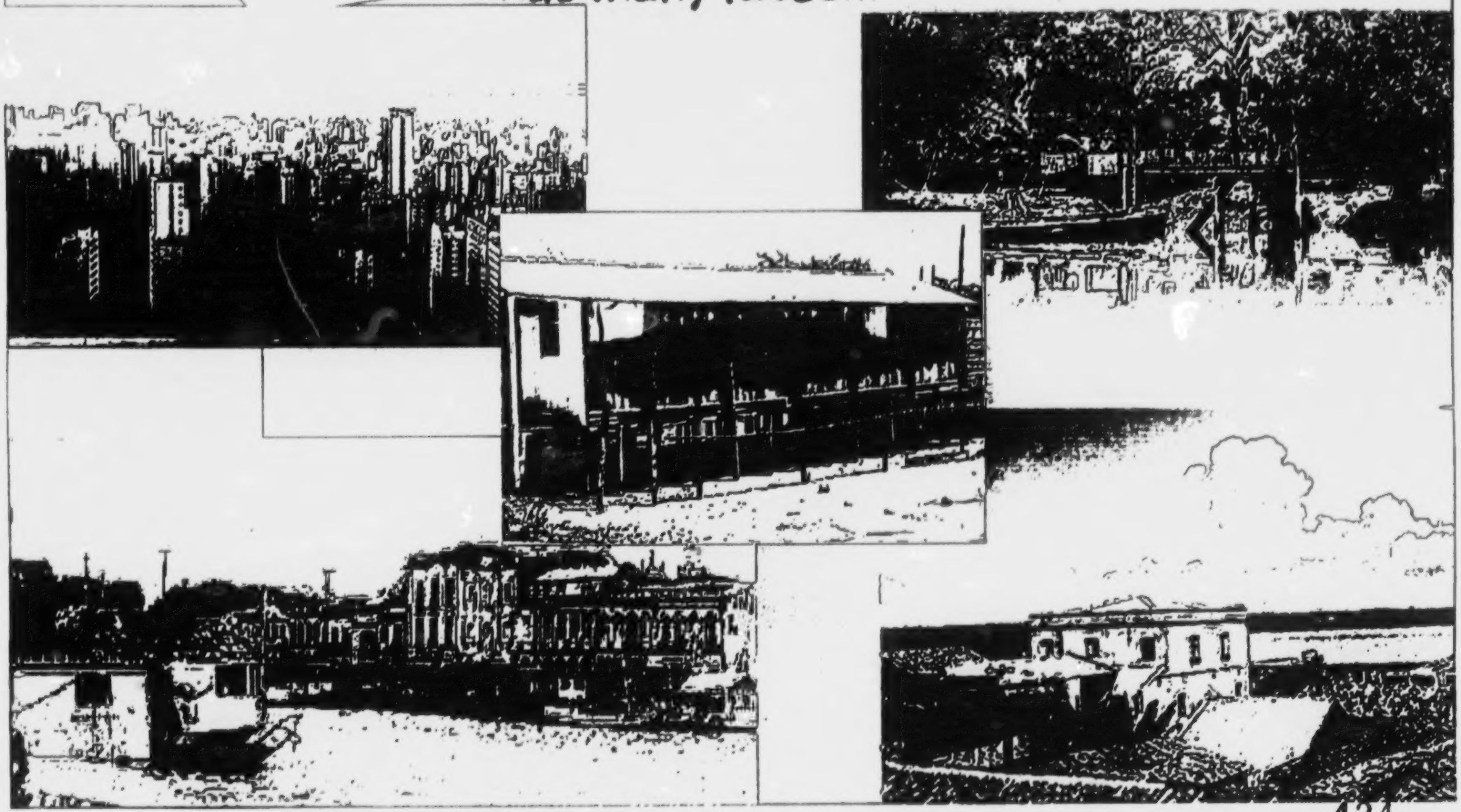
Brazil

has many faces...



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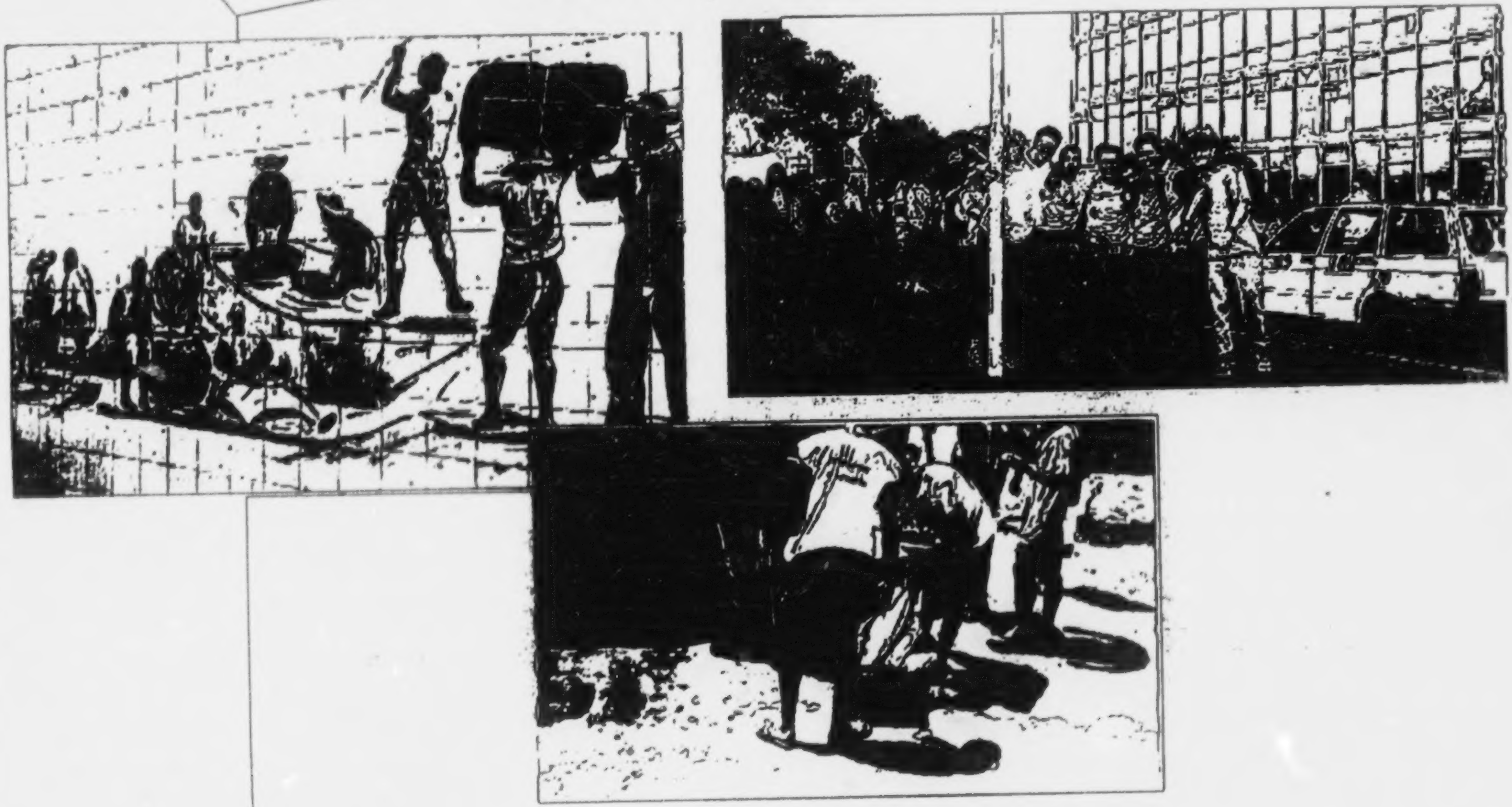
Brazil

has many faces...

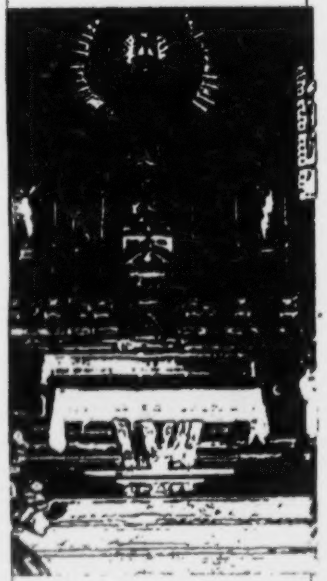
Brazil

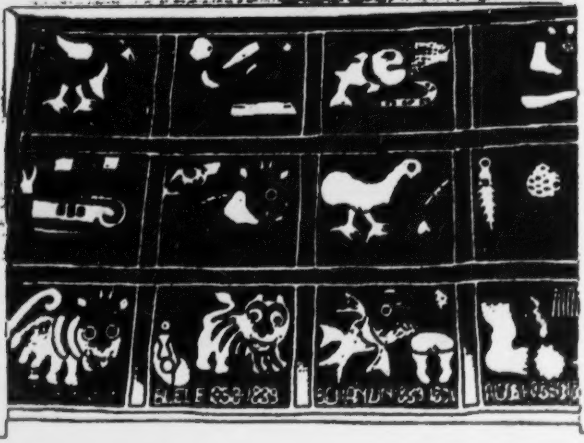
has many faces...



Brazil

has many faces...





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- Pre-historic Brazil
    - **Pre-discovery Brazil** - Before Apr 22 1500
    - The Tordezilhas Treaty - 1494
    - **Theories on** the "discovery"
    - The primeval inhabitants
    - Initial administration
    - The first organized government-1549
    - The foundation of Rio de Janeiro - March, 1st, 1565
    - The Dutch invasion - 1630 to 1654
    - The French attempts

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- Economic "cycles Economic "cycles"

  The negro slavery
  The "hunting"of natives
  The sugar cane plantations
  The gold and gems
  The coffee plantations
  Sugar cane plantations
- Gold and gems
- Coffee plantations
- The penetration of the hinterland - "entradas e bandeirias"

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- The conquest of the Amazon
- Wars against the Spaniards and descendants
- The changing of the capital to Rio de Janeiro - 1763
- The Monarchy - The Vice-Kings
- The "flight" of the Royal Family to Brazil
- The "United Kingdom" - Portugal, Brazil and Algarves - 1808
- The Independence Sep, 7, 1822 - reaction on zones of deeper Portuguese influence
- The Empire
- The Republic - Nov. 15, 1889
  - The "First Republic" - 1889 - 1930

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- The World War I
- The "Second Republic" - 1930 - 1937
- Industrial development
- The communist coup - Nov 1935
- The fascist Constitution - Nov 10 1937
- The "Third Republic" - 1937 - 1945
- The World War II
- The "Fourth Republic" - 1945 - 1964
- The Counter-Revolution - 1964
- The "New Republic" - 1985 on
- ○ The 1988 Constitution - the "Citizen Constitution" (!)

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Indigenous influence

Influence of religion

Colonial influence--- slavery

Immigration-- Holland, France,
Germany, Japan,
Turkey, Syria, Lebanon, Poland,
Japan

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Principal religions--

- Indian animism
- African religions
- Roman catholicism

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INDIGENOUS GROUPS

60% found around the Amazon

Indigenous groups depicted in an historical display at Sao Paul.. airport.

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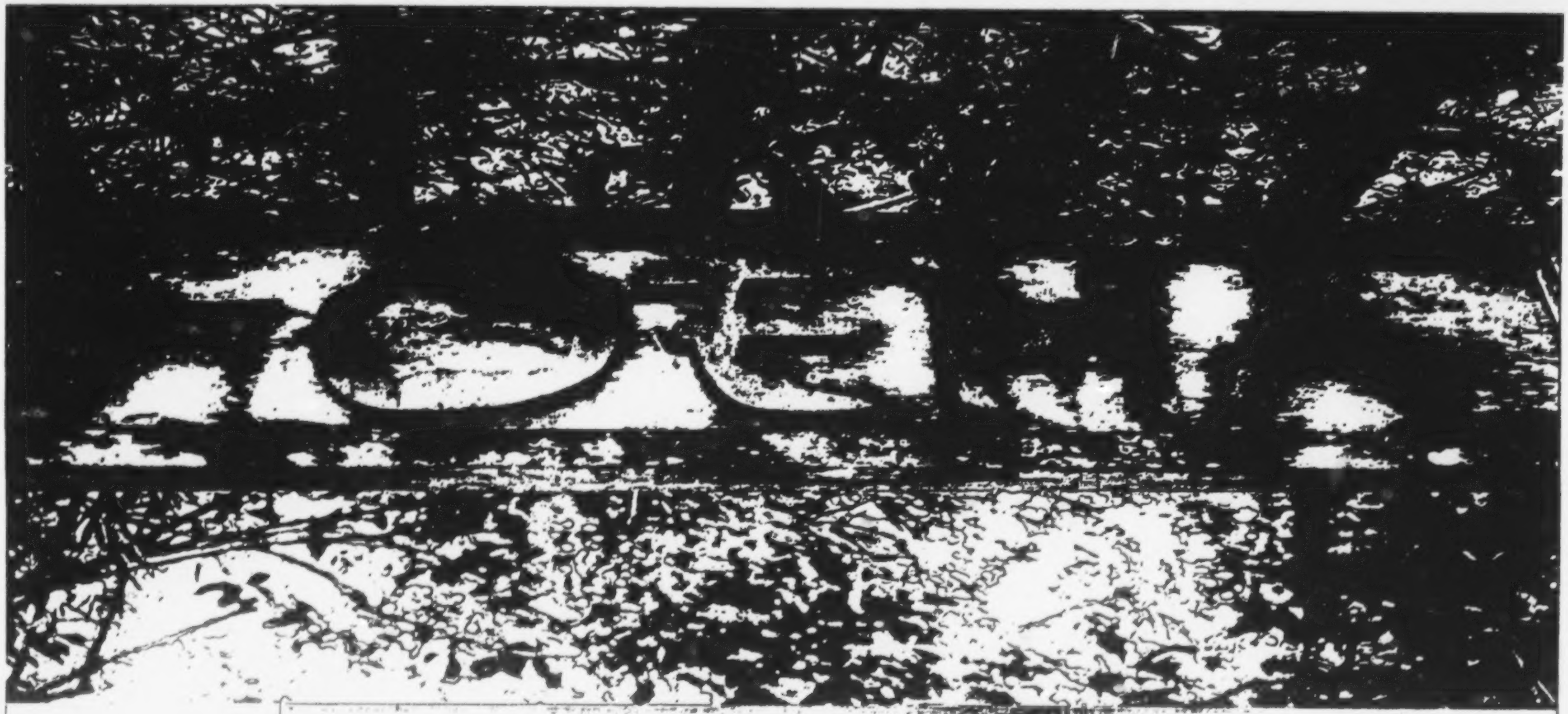
The Federal University of Para is partially situated on the Amazon.

450



Poverty and Environment in Amazonia POEMA resulted from the United Nations conference on biodiversity in 1998. Its aim is to improve the living conditions of the local population by providing a sustainable development program. The coconut husks are turned into fertilizer(waste) and twisted cords that become mats and filling for the backs of Mercedes seats.

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ENCOSTO DE CABEÇA
(Fibra de Coco)
POEMA
POEMAR
POEMA tec
BOLSA AMAZÔNIA

The Portuguese bandeirantes (flag bearers) organized hunting expedition to capture and sell indigenous people and made fortunes supplying slaves to the sugar estates. By the 1550s wealthier sugar barons began to buy African slaves because they were better workers and less susceptible to disease.

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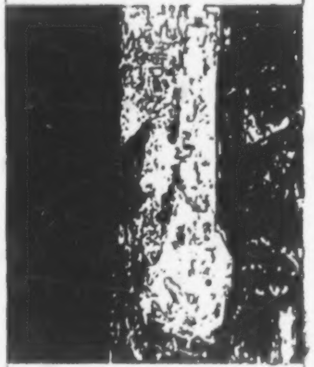
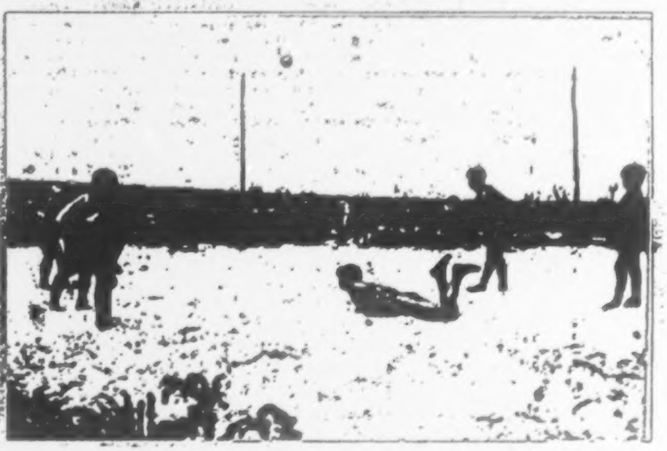
Indigenous Games and Play: Rubber ball games



- found in tropical rainforest where latex-producing trees are present
- ball passed by head, knee, shoulder,belly or foot

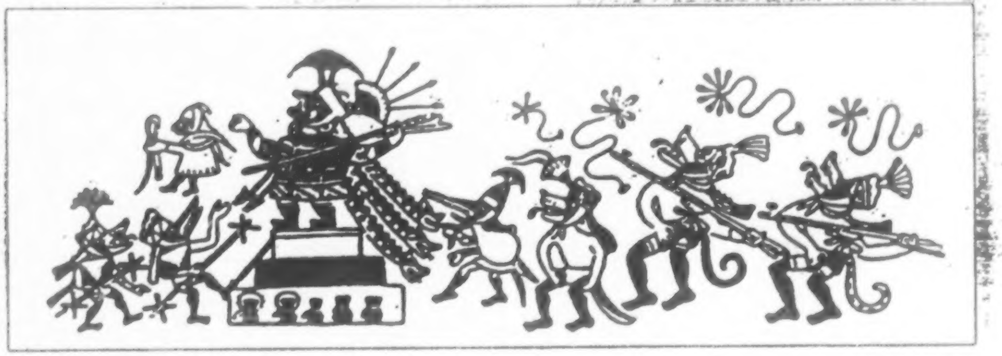
POTENCIAL
Ilha de Marajó
PONTA



Subtropical rainforest

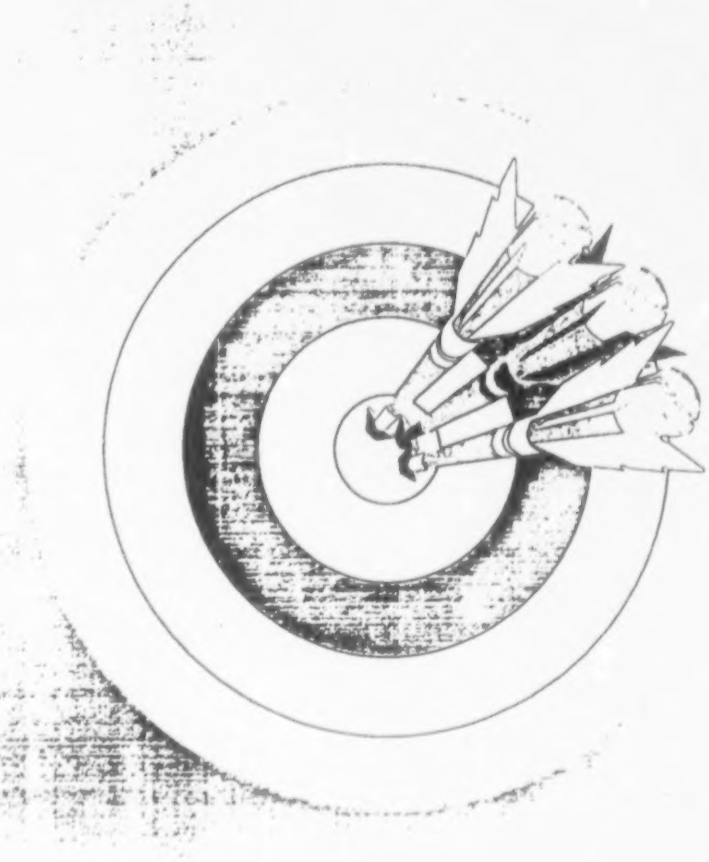
Indigenous play: feathered balls or shuttle cocks--throwing games

- made of dry leaves
- throwing for distance
- targets and use of blow guns



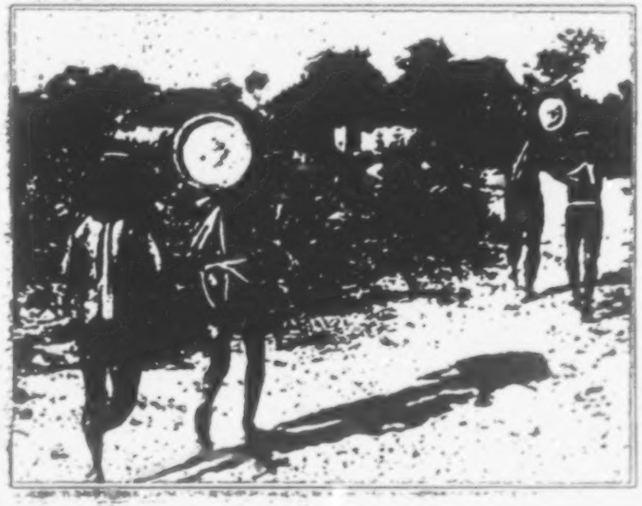
Indigenous games: shooting games

- archery : the archer aims at a stationary or mobile target (ball, doll, fruit)
- shooting for distance

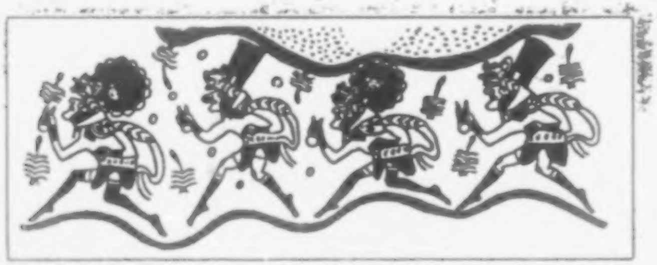


Indigenous games: jousting and fighting: games of locomotion

- Wrestling and boxing
- foot races
- log races
- swimming and boat races



Relay: 150 m. each goal was to achieve a victory



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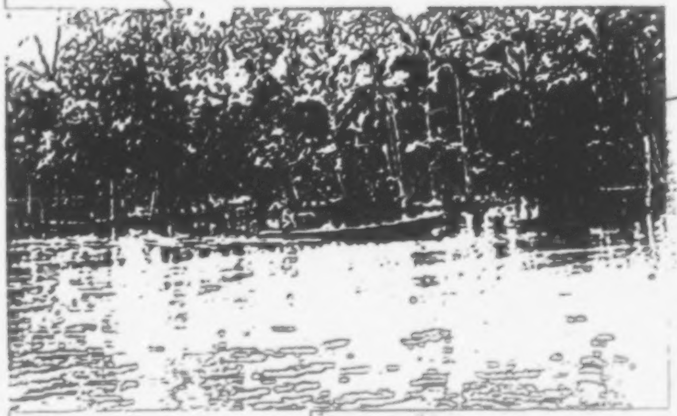
The University on the Amazon



- Amazon has the world's largest variety of birds, mammals, insects, fish, rodents, frogs, lizards alligators
- Potential source for new drugs-up to 30 million different plant species
- Bio-piracy--1876 rubber seeds stolen--> end of rubber boom
- DNA samples from Indian blood sold on the internet
- contraceptive from seeds of the Amazon tree is patented

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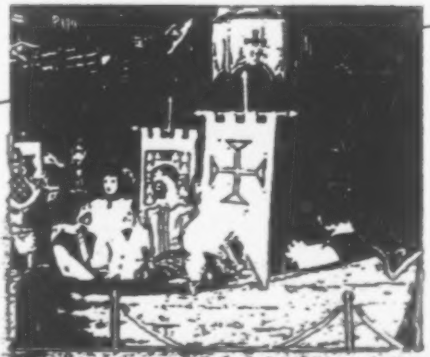
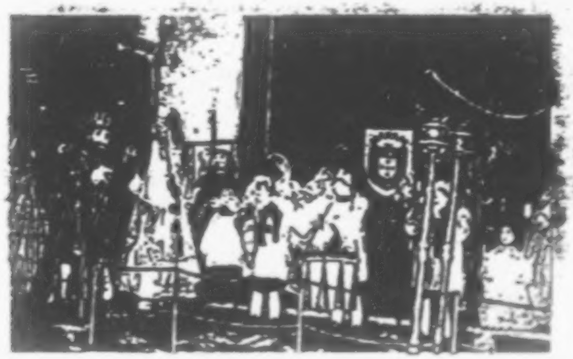
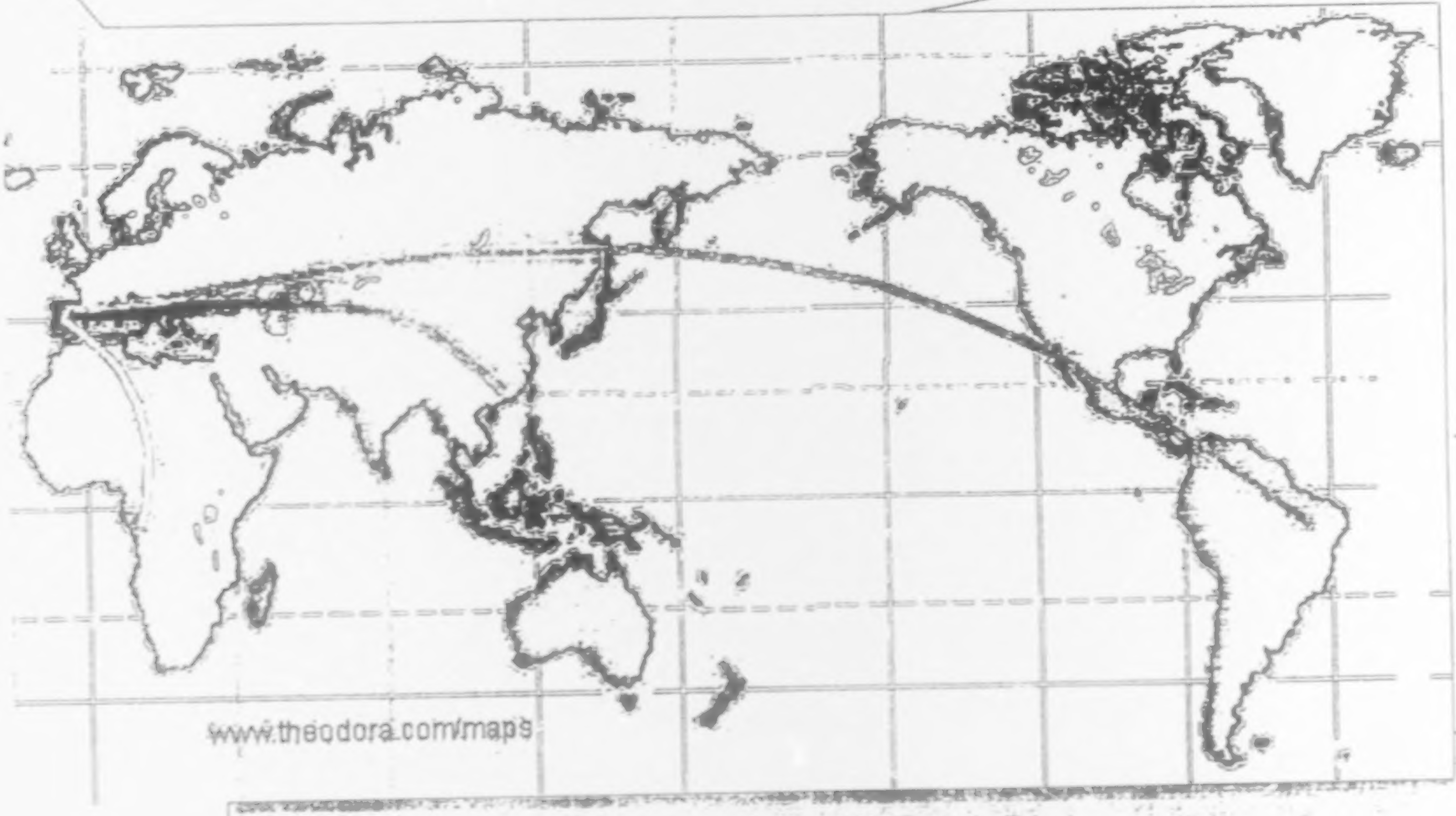
Colonial settlement

- 15Th Century Portuguese great explorers - need to expand- Asia, Africa and Latin America





Portuguese empire expands.


www.theodora.com/maps

Map cou

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Colonial settlement--slavery

- Portuguese settled in Asia Africa and Latin America
- Needed alternate labor force-->huge numbers of Africans
- brought to work sugar cane, mines,
- coffee plantations

African slaves:

- Multi linguistic
- quickly enculturated
- Muslim and non Muslim
- created syncretic religion

Demand for slave labor was at an all-time high. During the history of the slave trade, it is estimated that more than two million slaves were brought to Brazil from Africa. They were brought to the port of Bahia.

They brought their dances and their music

477

478

Each person has an orixa (god)

Dique do Tororó

Postcard © Pau Brasilis

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African religion- candomble

- Syncretism
  - catholic saints fused with African orixas
  - Bahia- spiritual capital of Brazil, slaves landed there
  - writers, artists, dancers-- understanding life through participation

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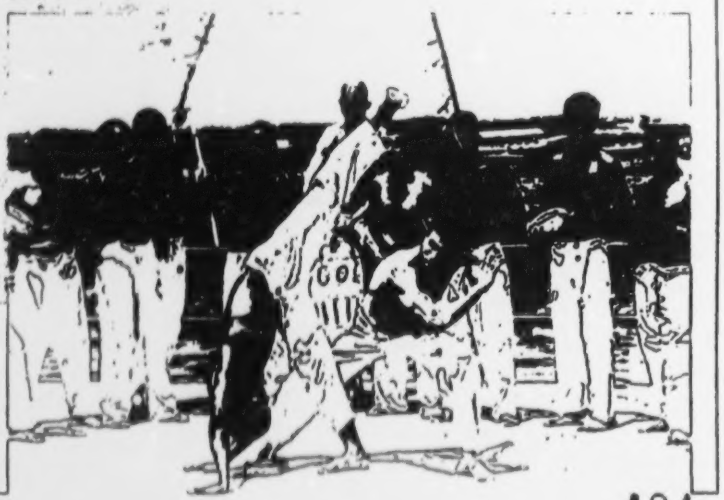
Slave rebellion

- These captive Africans created the earliest form of Capoeira, a martial art, to increase their chances for liberty and independence. On the pretense of dance and religious gatherings, they practiced fighting techniques. Capoeira became an art form through which many liberated themselves.



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In Pernambuco, a group of forty slaves used Capoeira to rebel against their master and burn the plantation house.

They then set themselves free and headed for the mountains. Eventually they reached what they thought was a safe place and named it *Palmares*, because of the abundance of palm trees. In this place, an African community was born, it lasted nearly a century and grew to a population of more than twenty thousand. The slaves came from different regions of Africa and thus had different cultures. Here, tribes that were enemies in Africa, united to fight for a common goal. The places were called quilombos. This one is called Lavros Novas outside of Ouro Preito.

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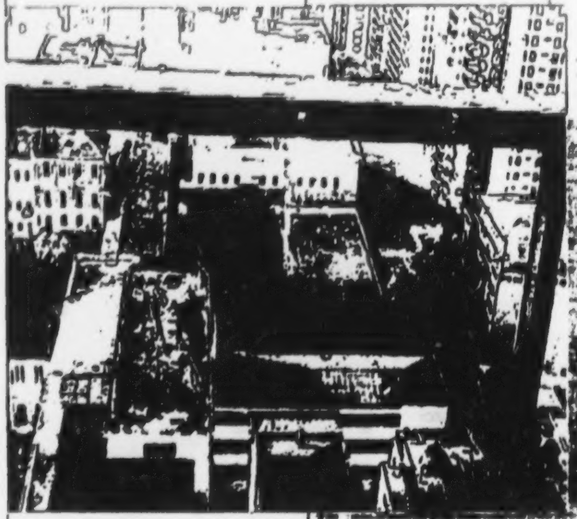
Soccer Sao Paulo

- 1884 Charles Miller, born in Sao Paulo of English parents sent to study in England
- 1894 Miller returns to Brazil with two soccer balls



- Recruited British teammates from Sao Paulo railways, English Gas Co. & London bank
- Sao Paulo Athletic Club (cricket) agreed to try soccer
- First match all-English. By 1902 Sao Paulo had soccer league

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Soccer in Brazil

- By 1914 soccer had developed among all classes thanks to the British railways and a national team was able to defeat Argentina for the first time.
- Not long after slavery ended in 1888, black Brazilians began to appear on the rosters of small soccer clubs--not always welcomed->Rio's poor created their own team, the now famous Flamengo, whose symbol is a black vulture.

Brazilian soccer became to be dominated by black players the most famous of whom Edson Arantes Nascimento -- Pele - refers to his early year as " When I was black "

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Soccer is found all over Brazil today. Each little town, beach, and city has its soccer players.

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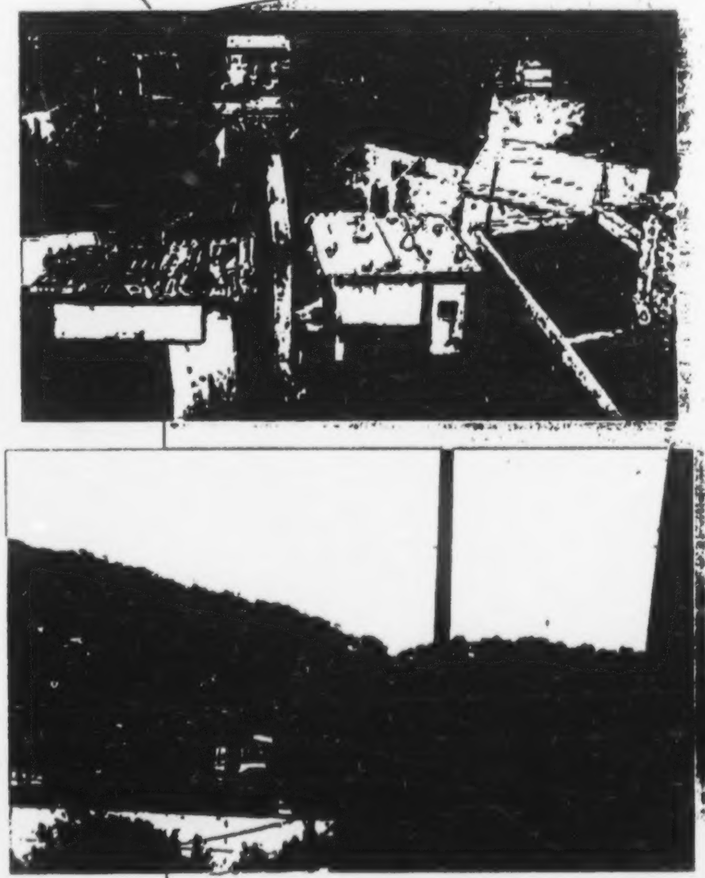
Flavelas and soccer



- Some of the best children's soccer is played in the flavelas.

Primary
Secondary

EDUCATION

- 1996 Law of Guidelines and Bases for National Education
- redefined the responsibilities of each education system (federal, state, municipal)greater autonomy to school
- curriculum more flexible
- improve teacher qualifications
- changed financing(Minimum national level of resources /year/pupil)
- (Fund for Primary Education and Teacher Enhancement)
- 60% of resources linked to education exclusively to primary education
- 60% of municipality fun to teachers salaries

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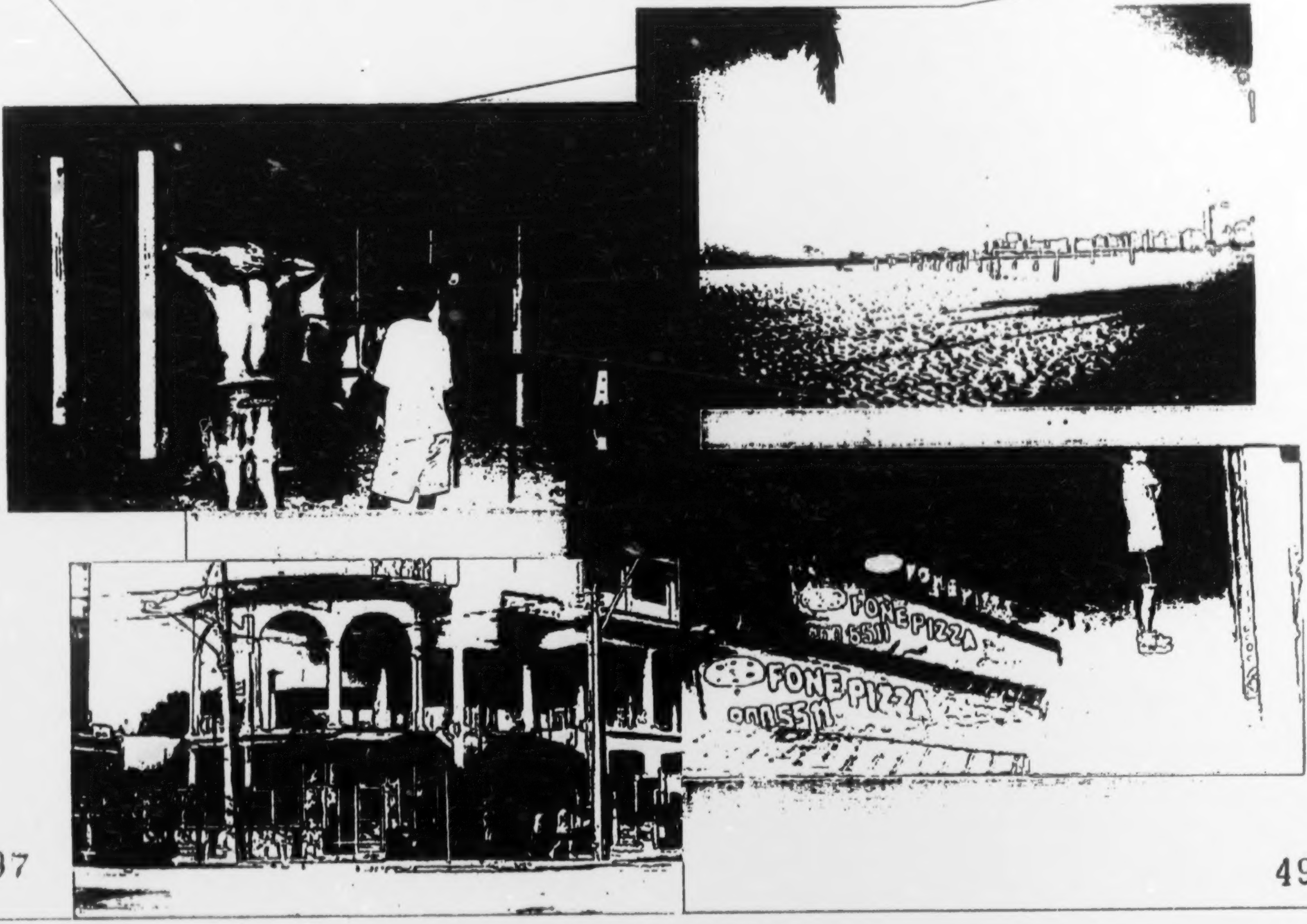
Beaches are popular places for serious exercise.


FONE PIZZA
FONE PIZZA

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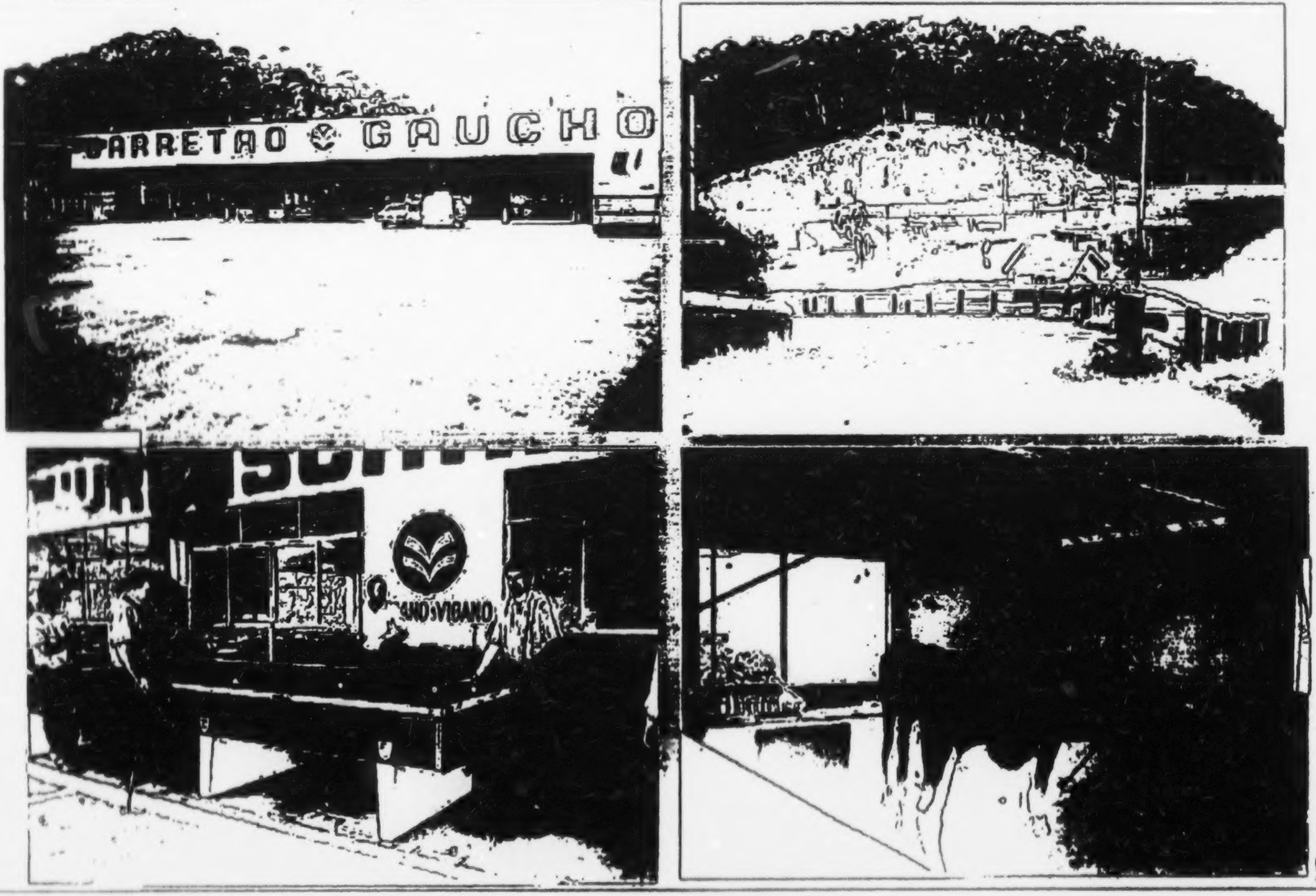
Truck stops for food, soccer, pool, and **very** fresh milk!


ARRETAO GAUCHO
VIBANO

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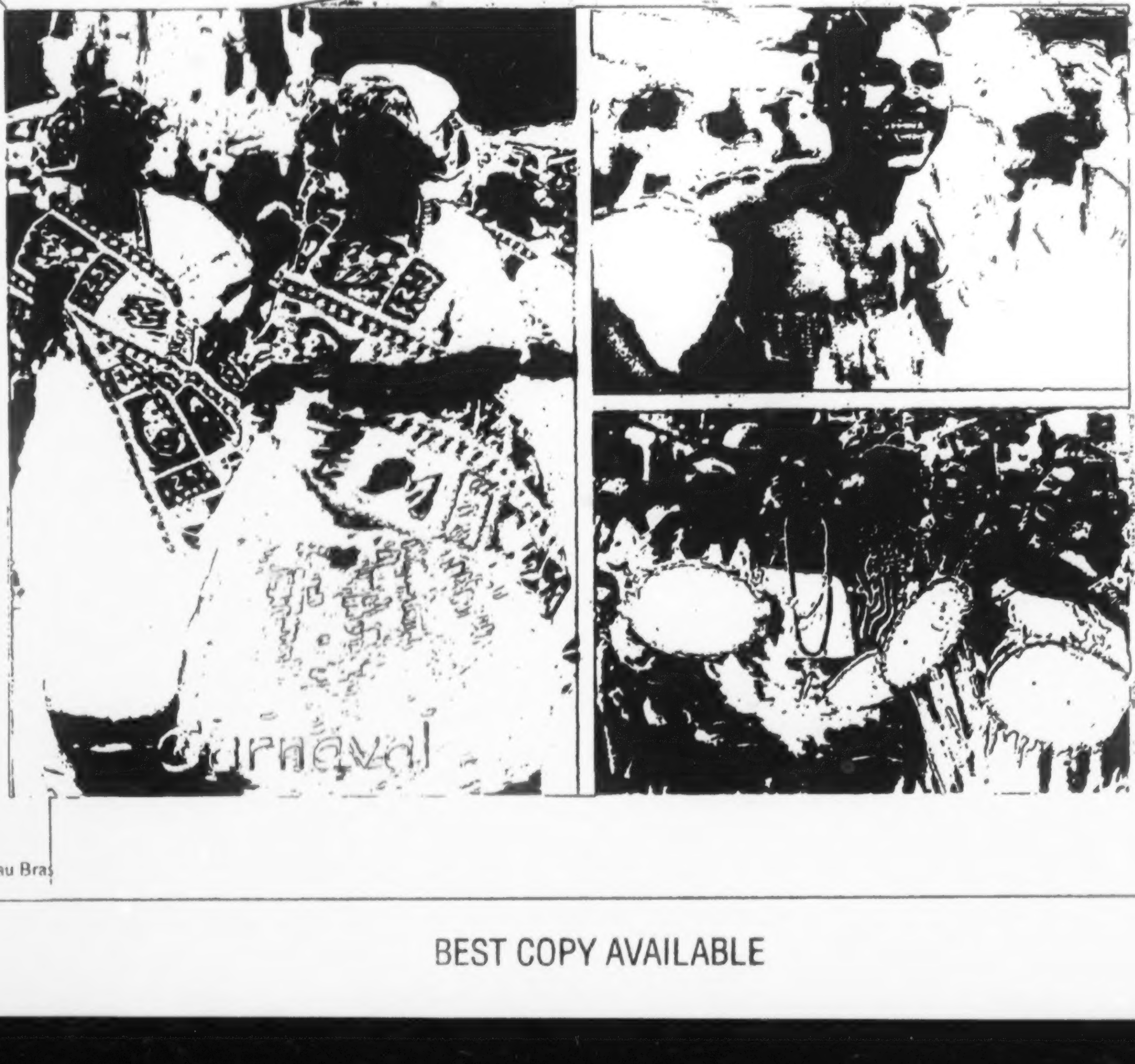
Brazilians are unified by the Portuguese language, love of soccer, body confidence, samba and carnaval.



Postcard © Pau Bras

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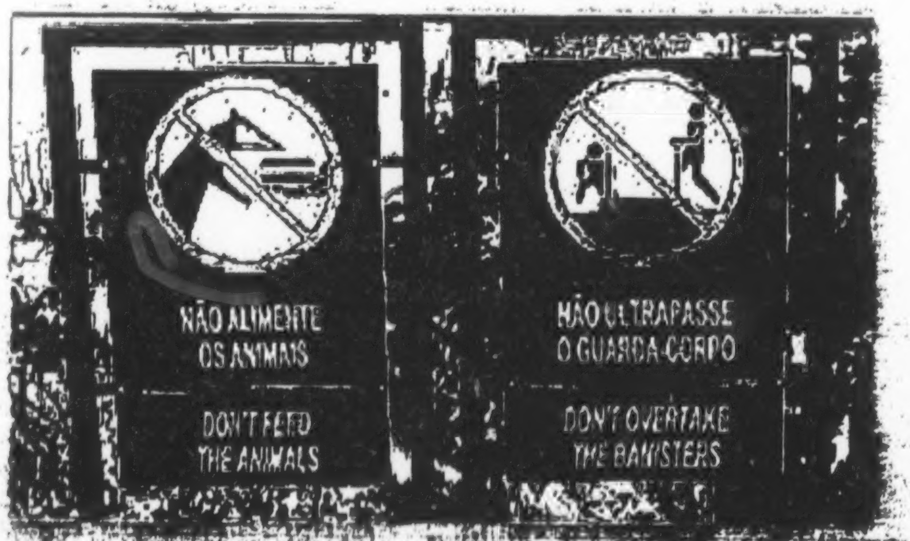
They also speak British.


NÃO ALIMENTE
OS ANIMAIS
DON'T FEED
THE ANIMALS
NÃO ULTRAPASSE
O GUARDA-CORPO
DON'T OVERTAKE
THE BANISTERS

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The End

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